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Christian Courier

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Christian Reformed designate week of mourning and repentance for abuse

Bill Fledderus

ST. CATHARINES, Ont. — In an unprecedented move the Christian Reformed Church (CRC) is encouraging its congregations to acknowledge the presence of abuse among its members and to begin dealing with the issues associated with prevention and healing.

To do so, the CRC recommended the observance of May 16-22 as a time of mourning and repentance over physical, sexual and emotional abuse committed among its members. The week is intended to give new hope to survivors — especially those who have never shared their experiences — and to make those unfamiliar with abuse more sympathetic and understanding.

Most congregations appear to have incorporated the theme into their May 16 Sunday worship (in sermons and on bulletin covers), and many also circulated a week's worth of specially designed devotionals. Some congregations also watched videos and held seminars to discuss abuse issues. A number felt they were not yet ready to focus on mourning and repentance and chose to focus instead on simple awareness-raising. Still other churches did nothing to observe the special week.

"It's difficult to judge the amount and level of participation," says Mary VanderVennen, a member of the CRC's Synodical Action Committee on Abuse (SACA). But she and other observers feel it is safe to say that the majority of congregations participated in some way.

Increasing receptivity

"Certainly there is an increasing receptivity in our church community to attempts at raising awareness about abuse," says Rev. Al Dreise, an organizer and participant in a number of abuse seminars. "But there is still a great need for more awareness" and for assuring survivors that there is help and support available.

Dreise, the executive director of Salem Christian Mental Health Association, has been encouraged by the latest seminars. "People seem eager to learn about abuse. They're open to the pain that's out there," he says. Dreise admits that there are always a few people who are "less open," but he says they are not restricted to the "religiously conservative" end of the spectrum, as many people think. He points to personality and upbringing as more important factors which influence people to be "less open."

Difficult passages

Participants at a recent seminar in St. Catharines, Ont., watched and discussed *Hear Their Cries: Religious Responses to Child Abuse*, a video produced by the highly acclaimed ecumenical Centre for the Prevention of Sexual and Domestic Violence (CPSDV) in Seattle, Wash. They also discussed a collection of Bible passages which can often be problematic for abuse survivors, explains Mirth Vos, a local therapist. The passages dealt with issues such as trust, honouring parents, seeing God as a father figure, etc.

PHOTO COURTESY MIRTH VOS

Mirth Vos, a St. Catharines therapist, explains that certain Bible passages are especially problematic for abuse survivors.

"Many people's eyes were opened" when the passages were presented, she explains. "People said, 'I never thought of how an abused person could be hurt or put off by these things." One abuse survivor told Vos that the Bible passage

See **HEALING** -- *p. 2....*

Chinese student finds Christian union positive alternative

Bert Witvoet

COBOURG, Ont. — Who would expect a 36-year-old, communist-educated Chinese scholar to come to Canada and eventually make the Christian Labour Association of Canada the focus of his post-graduate studies? That's exactly what Shaolin Zhang is doing.

Zhang is a PhD student in sociology at York University in Toronto. His doctoral thesis is on the survival and growth of a small social movement/organization in competition with the larger ones, with a case study of CLAC. For his fieldwork he is traversing Ontario to interview CLAC agents, stewards and members. He will send questionnaires to the western branches of the Christian union.

Zhang, who studied at Beijing University and has worked for a Chinese import and export company, came to Canada in 1989. His wife and five-year-old daughter have since joined him.

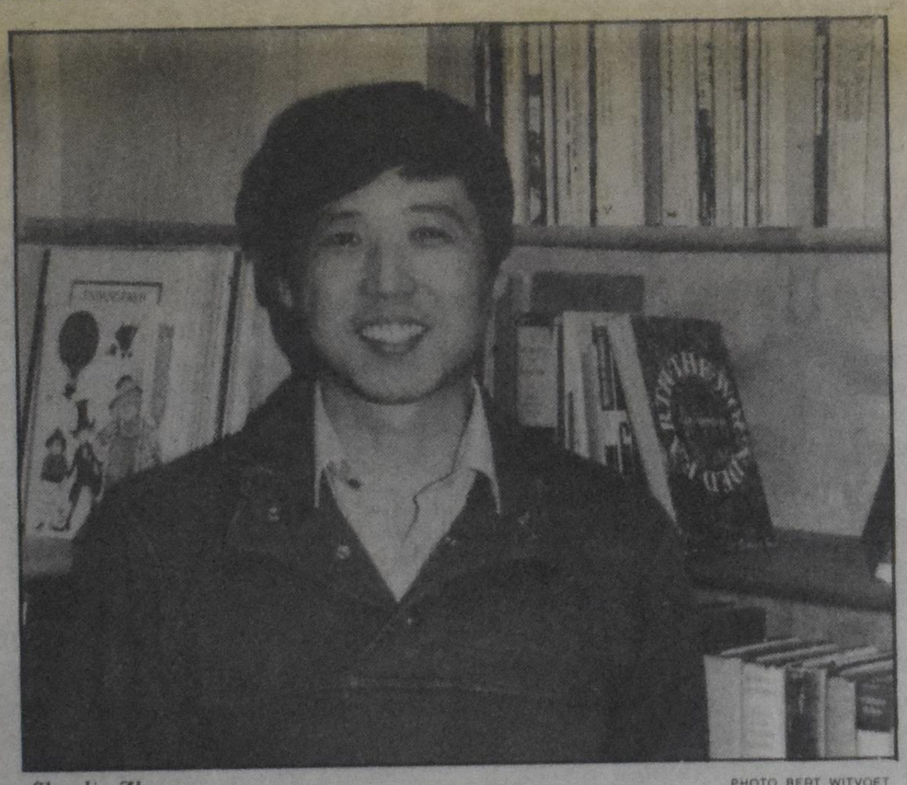

PHOTO BERT WITVOET

Shaolin Zhang.

Curiosity about Christianity

How did this interest in a Christian union come about? A few years ago Zhang met Wybe Bylsma, a real estate agent with a strong interest in China. In fact, Wybe and his wife, Dini, are hoping to teach English in China. It didn't take long before Zhang and Bylsma were discussing Christianity. Zhang was curious. "Religion is one of the longest institutions in the history of humankind," he explained."I wanted to find out why it is important in people's lives."

But he soon found talk about religion too abstract. "I wanted to know how people put religious ideas into practice in contemporary society," he said in an interview with C.C. Bylsma provided Zhang with information about the Christian Labour Association of Canada (CLAC) so that he could see faith in action.

Zhang's interest was piqued. Soon afterwards he met the

See **AMAZED** -- *p. 2...*

In this issue:

Ed Vanderkloet retires from CLAC.....p.11
A husband describes how he hit his wife and felt terrible.....p.12
Three writers reflect on the experience of being young.....p.13

Thinkbit:

An old-order Mennonite justified his occasional resort to a swig of liquor this way: "Water is better, but I don't deserve the best."

Source: a Mennonite friend.

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News

Healing from abuse possible in Christian community

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discussion was "very precious" to her because it showed that other survivors shared her religious struggles and that people unfamiliar with abuse could learn to understand her difficulties.

The St. Catharines seminar lasted an entire day and included the showing of another CPSDV video, *Not in My Church*, which focused on abuse by members of the clergy.

Willemina Folkema recently gave another type of abuse presentation at the First CRC of Montreal. Folkema, a Montreal mother of four teens who has returned to school for a masters degree in social work, presented an overview of the secular literature on abuse at a congregational meeting.

"The Christian community has the potential to play a key role in healing from abuse," she says. A truly caring community allows people "to share their bruises" and supports the sharing of all kinds of hurts, including abuse, she says.

Her church used the special bulletin covers, litany and prayer provided by the denomination.

Making church a 'safe place'

"Publicly acknowledging the presence of abuse among church members is the first step towards making church a safe place for survivors," says Peter Nicolai, a Calgary CRC pastor. Nicolai was the chairperson of a denominational committee which last year submitted a report on abuse to the CRC synod.

The study, one of the first of its kind in any church, showed that abuse levels in the CRC were at a par with the rest of society: 12 percent reported having experienced physical abuse, 13 percent sexual abuse and 19 percent emotional abuse. (The figures overlap to a large extent, since most who suffered abuse suffered more than one kind.)

"We need to make the church a safe place for abuse survivors," says Nicolai. He refers to the story of a high school student who lost his hair due to chemotherapy treatments. Several of the boy's friends shaved their heads out of solidarity and support. "That story, told in Neil Plantinga's book *Beyond Doubt*, illustrates the kind of acceptance we need to show to abuse survivors," he says.

The special service at Nicolai's church will include the testimonies of two abuse survivors. "We need to assure people that it is okay to hurt and that it's safe to acknowledge their hurts in church," he says.

Message for children

Ralph Koops, pastor of a CRC in Cambridge, Ont., says he made a point of addressing the children as well as the adults in the May 16 service. "You have to speak candidly, but it's tricky because there are people of all ages listening. There's hardly an audience like it anywhere else."

Warning the children is important, says Koops. He planned to repeat "what I told them before," that it is wrong for other people to touch their private parts and that instructions to keep quiet about such behaviour should be disobeyed.

Koops says he incorporated elements from the CRC's 1992 abuse report and also from an Evangelical Fellowship of Canada liturgy dating back to the anniversary of the Montreal massacre.

Silence a sign of idolatry

Agnes Kramer-Hamstra, a member of Good News CRC in London, Ont., expounded on several biblical passages relating to abuse during the special Sunday service in her church.

"I looked at the story of Tamar's abuse in 2 Sam. 13," she explains. In that story Tamar is abused and silenced; her brother Absalom represses his righteous anger until it bursts out into the murder of Amnon; and her father David, though furious, does nothing.

"Keeping silent shows that we've made an idol of a solid church or a perfect family," she says. "But the result of covering up means that what has happened will gain power into the next generation."

SACA member Mary VanderVennen is philosophical about the fact that a number of churches have chosen to restrict their observance of the special week to mere awareness-raising activities. "Some churches are obviously not yet ready to join in mourning and repentance," she says. "For some it will be the first time abuse is named in their congregations."

Though most observers agree abuse needs to be addressed in the church, some disapprove of the special Sunday. "The CRC has usually avoided politicizing Sundays by designating them for special causes or organizations," says Pastor George Vander Weit of Troy, Mich. Churches in his area are "generally opposed to the idea of setting aside special Sundays for any cause," he explains.

"Many churches are also not convinced that a week of 'mourning and repentance' is the best way to approach the issue," says Vander Weit, the clerk for all CRCs in Ohio and in part of Michigan. Calling the week an "Abuse Education Week" would have made it more acceptable, he says.

The special week has the potential to be especially beneficial for abuse survivors, say observers such as Mirth Vos. "Many [survivors] often feel like Martians or aliens in worship communities" because they have never experienced any acknowledgement of their experiences in a church service, says Vos.

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Amazed at growth of CLAC

...continued from p. 1
staff at CLAC headquarters in Mississauga, and he was able to make full use of the CLAC library. He talked with CLAC's Harry Antonides of the Work Research Foundation, who gave him information as well as inspiration. "I became interested in CLAC's history — its ups and downs. I was amazed that CLAC was able to grow in a hostile environment," he says.

For his research Zhang is looking at two areas: how CLAC mobilized its resources for survival, and the nature of CLAC's relationship with other unions.

As someone coming out of a communist system in which the state is not only the employer but also determines the working conditions (China's unions don't bargain with the company; they hand out welfare benefits collected through union dues), Zhang finds the adversarial nature of labour relations in North America a real problem.

"If they [North American unions] use this perspective, there will be no cooperation. Without cooperation there will not be a good working environment. Without a good working environment workers cannot develop their potential," he argues.

Zhang is also dismayed at the number of strikes in Canada in past years and at the many working hours lost as a result. "Sometimes the unions abuse their power and take the public hostage," he says. He vividly recalls scenes on television that showed seniors waiting for their pension cheques when postal workers were on strike.

Appreciates CLAC's approach

Although Zhang does not think CLAC is perfect, he likes the fact that it is trying a different approach to labour relations. He mentions the labour-management committees consisting of management, workers and union agent, which try to address problems together.

He has found that the general workers locals (local groups of CLAC supporters) are unique to the CLAC and provide it with spiritual support and philosophical guidance.

He likes the fact that CLAC takes the general economic picture into account when it tries to negotiate a collective agreement.

One's perspective shapes one's way of doing things, says Zhang. The adversarial approach tends to be narrow, since it pays attention only to conflict, not to the whole situation. If your focus is on cooperation, you try everything to make things harmonious, he says.

Comment

PRESSREVIEW

Carl D. Tuyl

The Revenue Department is certainly going full speed. Less than two weeks after the April 30 deadline more than half of the 19 million returns had been processed. And while those computers were whirring away, Monsieur was shooting a boar in Russia.

★ ★ ★

Kim Campbell gets a bit frustrated about the intense scrutiny of her and her family and the enormous interest in her background. One bit of attention she did not mind at all was that of Trade Minister Michael Wilson, who declared she was the one and only.

★ ★ ★

Jean Charest, accompanied by his wife, went on a zippy Quebec TV show declaring himself a liberated man who does his share of the housework. Patrick Boyer continued whining about being neglected, and I haven't heard or read anything at all of the other Tory hopefuls.

★ ★ ★

Health Minister Bouchard, however, made himself heard. He defended the universality of our medicare delivery system. Too bad the man is quitting.

★ ★ ★

The P.C party is coughing up hundred of thousands of dollars on a film about Monsieur. "Gone with the wind II" maybe?

★ ★ ★

The coming election may give us a boost in the economy. The three major parties have agreed that they can spend up to $21.6 million. In the 1988 election the spending limit was $8 million per party. We could certainly use a bit of jacking up in our economy when brutal provincial budgets are sapping life out of the still anemic recovery.

★ ★ ★

Albertans will probably have a late-spring or early-summer date for their provincial election. Premier Ralph Klien wants to ward off any possible anti-Tory fall out.

★ ★ ★

With temperatures in Toronto last winter touching North Pole numbers it is not surprising that the city lost 115,000 persons in the 1986-91 period. Here in the village of Desmond the citizens are inviting everybody to their Manurefest which is something to look forward to. It sort of compensates for those long winters doesn't it?

★ ★ ★

And for readers who are planning to travel in Europe this summer I report the following warning from the Black Forest region in Germany: "It is strictly forbidden that people of different sexes live together in one tent unless they are married." There! Nothing in Germany is simply forbidden but *strictly* forbidden (*Aufs Strengste Verboten!*).

★ ★ ★

Somewhere hidden on a back page I read that Quebec and the State of New York have signed an agreement to intensify economic and environmental co-operation.

★ ★ ★

Teachers in Vancouver went on strike leaving 54,000 students without homework. The Teachers' Association of Newfoundland ate a major portion of humble pie when it agreed to return to the bargaining table. Premier Wells' election victory showed the union where the voters' sympathy was.

★ ★ ★

The situation in the former Yugoslavia is getting more complicated than it already is with the U.S pushing for military intervention. The U.S. and European countries are deeply divided over the issue of intervention in Bosnia. Canada is also opposed to endangering the safety of its peacekeepers.

★ ★ ★

President Clinton hit the road in an effort to boost his sagging popularity. Things haven't gone extremely well for him during the first 100 days. Congress did not like his stimulus package, Ross Perot keeps bothering him and his Bosnia policy is getting more criticism than a black dress for a bride. It's not easy up there in the Oval Office.

★ ★ ★

The International Whaling Commission met in Kyoto, Japan. The Japanese and the Norwegians want to start killing those magnificent animals again. The commission maintained the ban, but one wonders how much effect that will have.

★ ★ ★

Like bills in the mail so routine are cabinet crises in Israel. Prime Minister Yitzhak Rabin is trying to wriggle out of another one of those breakdowns of his coalition government.

★ ★ ★

Even more frequent than bills in the mail or cabinet crises in Israel are reports about royal relationships in the English press. Now the government has admitted that it bugged the telephones of every member of the royal family. That would be enough for a cabinet crisis in most countries. Not in England, though, where next to the necessity of tea at 4 p.m. the people's most pressing need is to be able to gossip about their princes and princesses.

★ ★ ★

The Pope was in Sicily and gave an anti-Mafia sermon. He must know that Sunday School song: "Dare to be a Daniel."

★ ★ ★

All is not nice and tidy in Europe: Italy is trying to unwind its web of corruption, Germany is facing labour unrest, Prime Minister Major received what he called "a bloody nose" when voters rejected the Conservatives in by-elections, Denmark has trouble getting on the EEC bandwagon and in France President Mitterand is a lame duck working with a hostile cabinet.

★ ★ ★

The geraniums are outside now, and they are blooming profusely to make up for lost time. Wonderful!

Carl Tuyl is chaplaincy coordinator for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

A time to repent and to halt abuse

All Christian Reformed congregations were asked to focus on abuse during the week of May 16 to 23. The denomination's Synodical Action Committee on Abuse asked these churches to observe a week of mourning and repentance and to "declare that the failure and/or inability of men and women and of parents and children to relate to each other in a biblically healthy, affirming manner is a root cause of abuse" (From Report 30 of the Christian Reformed Church's *Agenda for Synod 1992*).

There is plenty of evidence that such a time of repentance is warranted. According to a 1990 survey done by the Calvin College Social Research Centre in Grand Rapids, Mich., one in four adult members of the CRC has suffered physical, emotional and/or sexual abuse, much of it at the hands of parents, relatives or leaders in the church or Christian school. These rates are not extraordinary when compared to rates for the wider North American population, but they point to a very serious problem. They also raise the legitimate question whether such rates should not be much lower among Christians.

Abuse has to do with the wrong use of power. "Personal power is inherent in all human relationships," say the authors of Report 30. "The Bible describes this power as 'servant power.' This means that a person must exercise his/her power in such a way that others are enabled to discover and develop theirs." The Christian church has to be in the front lines, teaching and practising servant power.

A painful and uncomfortable action

To observe such a week is not all that easy. In fact, it is a painful thing to do, whether one is a victim, an offender or a friend to either. It's also an uncomfortable thing to do because it is so new and out of the ordinary. It certainly is not anything the church has done very often during its almost 2,000-year existence.

Some congregations have apparently decided not to observe the week. Why? Are leaders minimizing the seriousness of abuse? Are they denying that it exists in their midst? Are they hoping that it will be covered by a general confession of sins from Sunday to Sunday as a community of believers?

The idea of a time of mourning and repentance is not foreign to the people of God. There are many examples in the Old Testament of how the people of Israel were called upon to observe fasts and to mourn because of certain prevalent sins committed at a particular time in their history.

Even the people of Nineveh knew enough after their attention had been drawn to their sackcloth and cry to God. They promised that they would "give up their evil ways and their violence" (Jonah 3:8). Abuse is a form of violence.

A visit from Jonah

The CRC's report on physical, emotional and sexual abuse is like a visit from the prophet Jonah. Through the report and other such awareness-raising publications we have heard the voice of women, and they have told us that many of them have been and are being abused. Through them we have also learned about the abuse of children.

Unless that cycle of abuse is broken, the patterns will perpetuate themselves. Report 30 indicates that "young male victims of abuse are at risk of becoming abusers as adults, and young female victims of abuse are at risk of continuing to be victims as adults."

We can no longer go on and pretend that it isn't so. The Lord has opened our eyes and we are called upon to acknowledge the sin that has caused so much pain, and to turn things around by repenting. Let's follow the path pointed out by the Synodical Action Committee on Abuse as we take the theme they suggested to heart: "Journey to Hope and Healing — Mourning the Sin of Abuse."

BW

Postscript: CRC Publications is currently preparing for publication a six-lesson course on abuse written by Beth Swagman, a member of the synodical committee on abuse. Report 30 will be printed in the back as a resource. Knowing the excellent work done by the synodical committee and the reputation for quality of CRC Publications, it's not difficult to predict that this will be a very worthwhile study booklet for churches and schools to include in their curriculum plans for next year. Look for announcements this summer.

BW

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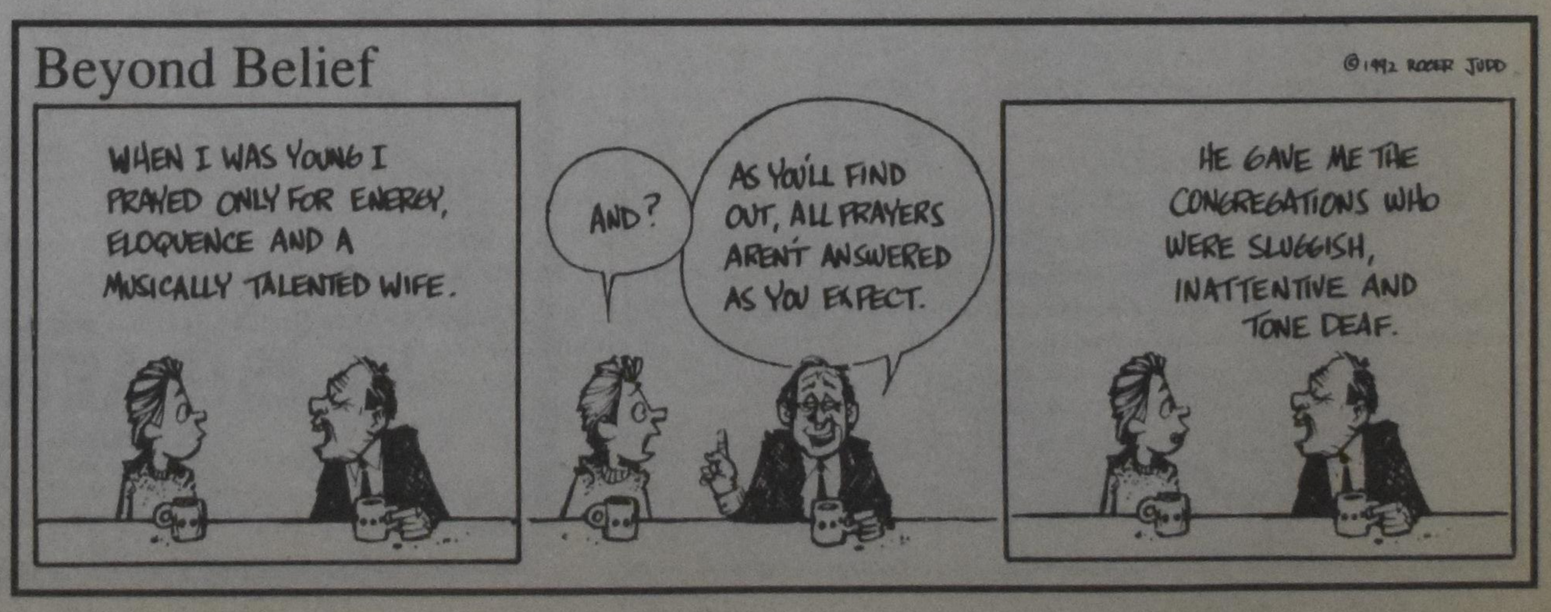
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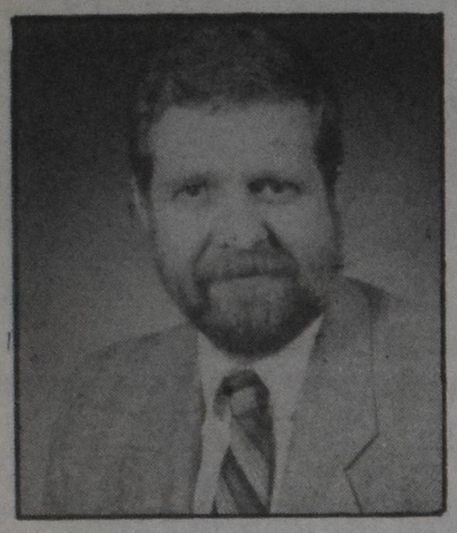

Jake Kuiken

Society in FOCUS

Universality of medical care under attack

The universality of social programs is under attack again. This time it's by the candidates for the leadership of the Progressive Conservative party who are taking aim, most specifically at medicare. Other social programs, particularly universal senior citizens' pensions, will undoubtedly enter the public debate soon. The leading candidate, Kim Campbell, has suggested that if selected, she will consider a provincial government request for the introduction of "user fees." Supposedly user fees will then work the necessary magic and reduce the cost of our national health care programs.

This belief is based on the idea that most Canadians are guilty of using their health care services frivolously, at least some of the time. Because a user fee will force all of us to think twice about running to the doctor, some kind of saving will be realized in total health care expenditures.

Undoubtedly there is a small element of truth in the observation that some Canadians visit their doctors needlessly sometimes. In a Kim Campbell future, the user cost of some medical services may well become prohibitive for a few or the illness not serious enough to warrant attention. As a result, some visits to the neighborhood medical clinic will be curtailed.

However, the focus on a cost-containment strategy rather than on an attempt to educate the public and health care practitioners on the appropriate use of medical services suggests that the real motive for the user fees has very little to do with eliminating unnecessary visits to the doctors's office. Instead, the intent is to transfer the cost of the health care services directly to the user. It won't be done hastily and there will be plenty opportunity and self-righteousness while declaring support for the truly needy. But, unless Canadians protest loudly and clearly, it will most certainly happen. Meanwhile, the private insurance companies and their agents are eagerly waiting to reach deeply into the pockets of Canadians.

Taxes are 'user fees'

For now the debate is only in its early stages. To his credit, Benoit Bouchard, the Federal Minister of Health and Welfare has already reacted with a passionate defense of Canada's universal health care program. He opposes the introduction of user fees and before he retires from politics, Mr. Bouchard appears intent on making it a public issue so that his present colleagues don't do a number on Canadians the same way Mulroney did with free trade, jobs and Canada's sacred trust.

A point that seems lost to most engaged in discussion thus far is that we already have user fees. They are called "taxes" and, generally speaking, we pay based on our ability to pay. On the other hand, the idea that taxes aren't a user fee is incomprehensible to me. Whether the cost of medicine is covered through taxes, a premium formula of some kind or a fee for service really doesn't make much difference. At the end there is a bill that has to be paid.

What is really under attack is not the principle of universality so much as the idea that members of a community, e.g., a family, church, school, industry, business, neighbourhood, interest groups, etc., share responsibilities and a willingness to accept the value of all persons who make up the community. In the current attack on the principle of universality, it has become clear that the concern is not really based on the rising costs as much as on blind commitment to a market-driven individualism.

Jake Kuiken is a Registered Social Worker who lives and works in Calgary, Alberta.

Being Reformed is not as important as doing God's will

I was thrilled to read the letter from "Am I Reformed?" addressed to Peter and Marja in the Jan. 8 issue. I too struggled with these and other questions. I was brought up in the Christian Reformed Church and taught "to fear" God. Unfortunately, it took many years to realize that God is not going to zap me for everything that I may do wrong. That is what grace and forgiveness is all about. God is love and wants the best for us.

A few years ago we went through so many trials that we felt a close kinship with Job. It was not a happy time. But when we cry out to the Lord in our pain, he does answer. That's what happened the night I found a personal relationship with Jesus Christ. Since that time my spiritual growth has leaped.

Baptized and healed

Yes, I also pray in tongues, and the Lord calls on me at other times to pray in the Spirit for others in need. These experiences have been so exciting and uplifting that sometimes it's hard to contain myself around others. But I have realized that there are some things you cannot tell some people. They don't understand. They say, "Those things happen only in Bible times; they don't happen today." These people are missing so much!

I left the CRC, have been born again and was baptized in water as God commanded me to do. Last fall I realized I had been healed of a very rare disease that I was diagnosed with over 20 years ago. Now doctors cannot find a trace of it with DNA testing. God is faithful! (Psalm 103:3).

That letter from "Am I Reformed?" helped. What that person wrote could have been written by me. I have realized that being Reformed is not so important as is doing what God wants me to do: spend time in prayer and reading his Word, listening to what he has to say.

My husband is still a member of the CRC. He goes there in the mornings and comes with me in the evenings. If anything, it has made our marriage and our relationship with the Lord stronger.

Helen Van Dam
Medicine Hat, Alta.

Honest recognition yields two correspondents

I would like to express my sincere appreciation to the person who wrote a letter to Peter and Marja in the Jan. 22 issue regarding the work done with prisoners and to Peter and Marja for giving praise to God, to whom all praise belongs.

Thank you, too, for your honest recognition of my work with the imprisoned during the last nine years in a number of Ontario correctional institutions and psychiatric hospitals.

As a result of your awareness rasing, two readers, one male and one female, have expressed their desire to correspond with inmates.

Casey Vanderstelt
Hamilton, Ont.

Nothing wrong with glorifying my country

In his letter "Should Reformed Christians celebrate Remembrance Day and sing the national anthem?" (C.C. April 23) Mr. Den Boggende wants to know what the reformational thinking is about the above.

He compares the celebration of the religious All Souls Day with the secular Remembrance Day. I would like to take issue with that. All Souls Day is a day when our Roman Catholic brothers and sisters remember all who died. Remembrance Day is a day set aside for all who gave their lives in war.

Mr. Den Boggende should remember that he lives in freedom because of the thousands of men who gave their lives in the Second World War. And for this reason alone all of us, Christians and non-Christians alike, should observe Remembrance Day. And with that usually goes the singing of the national anthem.

For quite a few years our congregation has done so after the church service. I have not seen that as a mixing of state and church or as a sudden outpouring of nationalism.

As far as the wording of "O Canada" goes, Mr. Den Boggende is right in saying it glorifies the country. So do most national anthems. Does that mean we Christians can't sing them? Or can we sing them, but not in church?

He is also right in saying that the Canadian national anthem contains a lie for immigrants. True, it is not our native land, but it is the native land of our children and grandchildren. With wars and ethnic cleansing going on right now in the world we should be so thankful that we live in freedom. I, for one, will pray that God will keep our land glorious and free.

Betty Wiersma
Hamilton, Ont.

Researchers ask and find answers to: Where's a good church?

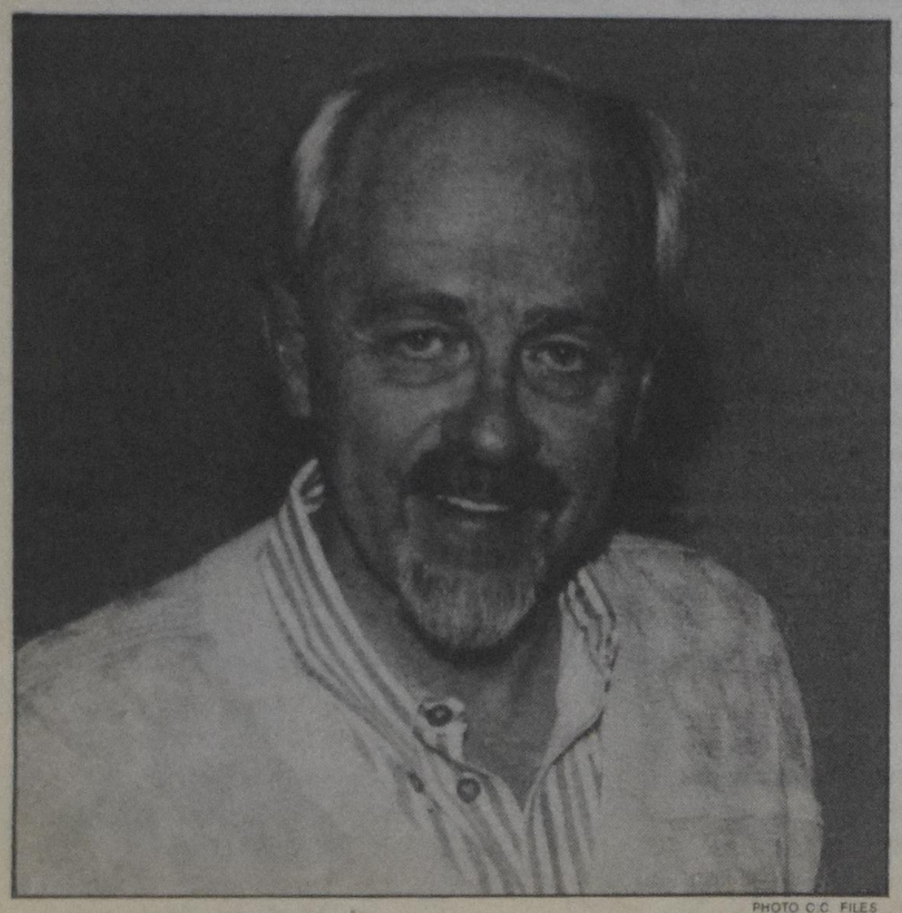

PHOTO C.C. FILES

Don Posterski, vice-president of national programs with World Vision Canada.

Ken Gehrels

MISSISSAUGA, Ont. — What do Canadians think of the church? What are spiritually hungry Canadians looking for when they search for a church home? What do they need from a church in order to grow in their faith and effectively live out their commitment to the Lord?

These questions were among those discussed at a recent gathering of church leaders in Mississauga, Ont. Sponsored by World Vision Canada, "Praxis '93" was the unveiling of a research project coordinated by Donald C. Posterski, vice-president of national programs with World Vision, and Irwin Barker, senior research director with the Angus Reid Group.

Entitled "Where's a Good Church" the project asked people what elements of church life were most important to them. Rather than focusing on the mainstream of Canadian society — people who tend to exist at the fringes of the church — Posterski and Barker sought the input of those already involved in the church.

"What holds you in the church and what drives you away?" they asked.

Their goal was to find out what makes for an *effective* church. "Don't confuse effectiveness with numerical growth," they warned. "While the two sometimes go together, that's not always the case."

So what *does* make for an effective church? Is your church effective? Have you ever thought about it?

Here's what Canadian Christians said in 26 focus groups, 75 interviews, and 761 completed surveys:

Four cornerstones

Effective churches are built on four main cornerstones: orthodoxy, community, relevance and outreach.

A church built on **orthodoxy** is a church *in touch with the truth.* It is the church that accepts the Bible as the Word of God, Jesus as God's Son and his resurrection as a fact of history. It is a church that goes beyond the teaching of "fine points of doctrine" and seeks to carefully apply the solid, stable truths of Scripture to the swirling, changing reality of today and the concerns of daily life.

A church built on **community** is a church *in touch with personal needs.* It is a church with an emphasis on the family, providing opportunity for involvement, building self-worth, meeting emotional needs and creating a sense of belonging.

A church built on **relevance** is a church *in touch with the times.* It is one that equips believers to express their faith in the marketplace, and provides them with the tools to reach out with Christian compassion to those around them. It is a church that understands modern culture, provides openness to discuss and tackle tough issues and assists its members in developing practical, faith-centred solutions to the challenges of living in the Canada of the '90s.

A church built on **outreach** is a church *in touch with the needs of others.* It builds bridges to the unchurched community, seeking to provide for the spiritual and social needs as well as issues of justice of the world around itself.

Participants had a chance to hear first-hand from the researchers, discuss issues with them and interact with each other about the findings. Others are not out in the cold, however. Posterski and Barker have published their work, "Where's a Good Church?" (Wood Lake Books, 1993).

Posterski and Barker did not present their report as a panacea for all the concerns of a weak church. They hope it will serve as a spring-board into action towards becoming a more effective church that serves as Jesus Christ in a complex, constantly changing society.

Ken Gehrels is a pastor at Collingwood Chr. Ref. Church, Ont.

Gone Sailing

Springtime has come, soft winds are blowing;
the ice has gone, the water calls;
the boat is restless under foot,
you sense its urge, it wants to go.

Beyond the squalls the distance calls
the surface is ten thousand hills,
and riding them is endless thrills
as she heels and skips and slices.

With sails hauled tight, much like a kite
the waters rush and roll and gurgle;
they splash and crash against the bow
with windside high and leeside low.

The deck is wet, the sails so white,
the mast seems tall as if it's grown.
While down below the slender keel
runs silent, deep and on its own.

The sky is clear and space wide open,
the water turbulent, the rigging sings;
the wind is rising, getting strong
and all of it becomes one song.

George A. Eygenraam
Dunnville, Ont.

The Station

Robert J. Hastings

Tucked away in our subconscious is an idyllic vision. We see ourselves on a long trip that spans the continent. We are travelling by train. Out the windows we drink in the passing scene of cars on nearby highways, of children waving at a crossing, of cattle grazing on a distant hillside, of smoke pouring from a power plant, of row upon row of corn and wheat, of flatlands and valleys, of mountains and rolling hillsides, of city skylines and village halls.

But uppermost in our minds is the final destination. On a certain day at a certain hour we will pull into the station. Bands will be playing and flags waving. Once we get there so many wonderful dreams will come true and the pieces of our lives will fit together like a completed jigsaw puzzle. How restlessly we pace the aisles, damning the minutes for loitering — waiting, waiting, waiting for the station.

"When we reach the station, that will be it!" we cry. "When I'm 18." "When I buy a new 450SL Mercedes Benz!" "When I put the last kid through college." "When I have paid off the mortgage!" "When I get a promotion." "When I reach the age of retirement, I shall live happily ever after!"

Sooner or later we must realize there is no station, no one place to arrive at once and for all. The true joy of life is the trip. The station is only a dream. It constantly outdistances us.

"Relish the moment" is a good motto, especially when coupled with Psalm 118: 24: "This is the day which the Lord hath made; we will rejoice and be glad in it." It isn't the burdens of today that drive men mad. It is the regrets over yesterday and the fear of tomorrow. Regret and fear are twin thieves who rob us of today.

So, stop pacing the aisles and counting the miles. Instead, climb more mountains, eat more ice cream, go barefoot more often, swim more rivers, watch more sunsets, laugh more, cry less. Life must be lived as we go along. The station will come soon enough.

Submitted by Dr. Rem Kooistra of Waterloo, Ont.

Cinema summaries

Marian Van Til

Like Water for Chocolate

Rated R. Stars Lumi Cavazos, Regina Torne, Yareli Arizmendi, Claudette Maille, Marco Leonardi. Based on the novel Como Agua Para Chocolate *by Laura Esquivel. Directed by Alfonso Arau. In Spanish, with English subtitles*

This award-winning Mexican film has been translated into 11 languages and has been released in 20 countries. It's not hard to see why. Starting out at the turn of the century, it draws from the Mexican story-telling tradition typified by whimsical fantasy combined with reality, and by a cosmos in which spirits and the physical world coincide, often humorously.

Tita and her two sisters live a landed-gentry life with their widowed mother, their extended family and servants. But all is not well. Tita will not be allowed to marry because as the youngest daughter she must take care of their mother, Elena, until the death of the tyrannical (and all too healthy) matriarch. Elena cares not that a handsome young Pedro is desperately in love with Tita, and she with him.

Tita's older sister, Gertrudis, the family rebel, sympathizes, but "leaves home," under some very unusual circumstances! Youngest sister Rosaura initially seems best off. Mama Elena has firmly refused Pedro's request to marry Tita but has convinced him to marry Rosaura instead. He agrees for a somewhat understandable, if morally questionable, reason: he will then always be close to the woman he *really* loves.

You are what you eat

Tita, an exquisite cook, provides the meals for the household, dutifully complying with her mother's every command. One such heartless order is that Tita provide the banquet for Rosaura and Pedro's wedding. Tita obeys but cannot put aside her grief. As she prepares the wedding cake her bitter tears fall into it. And those tears have a strange effect indeed when the guests eat the cake.

From then on Tita seems to be able to put something of herself, so to speak, into her meals — sometimes ecstasy, sometimes sorrow. She has inadvertently found a way to be one with Pedro without even touching him.

This is an earthy, sensual film. One can almost smell the elegant dishes Tita serves up. Brilliant colours dance and the warmth of the Mexican sun penetrates. The lovers' craziness seems an intoxicating bittersweet potion. (The odd title of the film comes from the Mexican habit of making hot chocolate with water rather than milk; that practice somehow caused the literal phrase to come to be applied to anyone who is in an agitated state, sexual or otherwise.)

Just desserts

This fable is a fanciful tale about the triumph of true love. Despite its lightheartedness, the characters are well-drawn. Each sister has a distinct personality and each is rewarded (or not) according to her actions and character. The widow, too, though partly a caricature of a controlling, selfish person, is surprisingly complicated. She, too, gets her just reward.

The director of *Like Water for Chocolate*, Alfronso Arau, is the husband of Laura Esquivel who wrote the novel upon which the film is based. One feels he is a man who truly *likes* women, who thoroughly understands his wife's story and enjoyed bringing it to the screen.

Controversial artist says religious upbringing influenced him

NEW HAVEN, Conn. (EP) — Controversial artist Andres Serrano told a group of Christian theologians, pastors and worship specialists that his work has been strongly influenced by his Roman Catholic upbringing. Serrano made his remarks in late April at a symposium held on the campus of the Yale University Divinity School. The meetings were co-sponsored by the National Council of Churches' Department of Worship and the Arts and Yale's Institute of Sacred Music, Worship and the Arts.

Serrano gained notoriety for his photo "Piss Christ," which showed a crucifix submerged in a container of his own urine. That photo was one of the sparks that ignited a national debate in the U.S. over federal funding of the arts.

Serrano said he traces his use of blood, urine and other body fluids to his Roman Catholic upbringing and its emphasis on the body and precious blood of Jesus.

Serrano displayed portraits of French and Italian religious figures, and portraits of homeless persons he made in a portable studio installed in the New York subways. He said a series of portrait-quality photos made in the New York morgue recalls the work of many painters and sculptors who showed the wounds and agony of the crucified Christ.

Serrano, who acknowledges that "life's body fluids are loaded with symbolism," said he had not intended that his art make a political statement. "I do not intend to destroy icons," he said. "I want to create new icons."

The symposium also included a conversation with Catherine Kapikian, a Washington, D.C., artist who works in fabric and whose 12' by 8' "Frayed Christ" had been commissioned for the symposium and was installed in the Seminary's Marquand Chapel. The work includes a crucifixion in which contemporary thieves and murderers are punished with Jesus by police. Below the suffering Christ other figures, perhaps mourners, are to be seen. Threads from the frayed figure of Jesus hang downward, suggesting the bars of a jail, or perhaps the tears of God.

The symposium's theme, "Crossed Cultures," included discussions of the way in which the rock music icon, Madonna, wears the cross and refers to religious language and symbols in her songs. Music, television and other modern artistic expressions in which religious symbols are present were also discussed.

Among the speakers at the symposium was a former NCC staff member, William Fore, who argued that television, film and other mass media are actually replacing organized religious expression in the consciousness of the great majority of North Americans. According to Fore, these media, which are so pervasive and which deal so deeply with feelings, have become more powerful than the church despite the fact that the majority of North Americans claim to be "religious."

Council of Churches looking for hymnwriters

Marian Van Til

TORONTO — To help celebrate its 50th anniversary in September 1994 the Canadian Council of Churches wants a new hymn. The council has announced that it is looking for "a hymn text with suggested music or new music" for use during its Jubilee Service of Celebration on Sept. 25, 1994, at Toronto's Yorkminster Park Baptist Church.

The theme of the jubilee service is "God Renews Us in Love," taken from Zephaniah 3:17. The council is also working on celebratory activities which will be held in other parts of Canada to mark the anniversary.

The council's Jubilee Service Worship Committee says it hopes to receive submissions of a hymn text based on the theme by March 1, 1994.

Reply to: Jubilee Worship Committee, Canadian Council of Churches, 40 St. Clair Ave. E., Suite 201, Toronto, ON M4T 1M9; or call Jim Hodgson, the committee's associate secretary, at (416) 921-4152 for more information.

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Three stages lie ahead for Dutch church union

GRAND RAPIDS, Mich. (REC) — Three distinct processes now lie ahead for the three Dutch churches — two Reformed and one Lutheran — committed to a union process. The Nederlandse Hervormde Kerk (NHK), the Gereformeerde Kerken (GKN) and the Evangelical Lutheran Church in the Netherlands are now seeing the final steps in the process, known as *Samen op Weg* ("Together on the Way" — TotW) begun many years ago.

The first two phases will take place at the same time, according to B. Wallet, secretary for the committee guiding the process.

The first is the information process. The synods of the three churches have received a draft church order, which is being sent to their regional and local gatherings. After comments are incorporated, this church order will receive its first reading in October this year. At the same meeting, the first draft of the regulations will be presented. The three churches also will receive a commentary at that time.

If the church order is accepted by all three, then classical gatherings will be asked for advice. A year will be allowed for reactions and discussions to take place. If these go well, a second reading will take place late in 1994. Then transition regulations have to be formulated. Wallet emphasized the churches will decide nothing without everyone being informed and included.

A second process is the merging of the churches' organizations. From March through May of this year several meetings and consultations have been held. A report on this process will be sent to the October 1993 synods. In January 1994, a joint synod gathering will debate this report. The process will be repeated in 1994 and brought to completion in 1995.

When these two processes are finished, a third will begin. This will be the process towards a final decision in each of the three churches. Only after each church has made its decision will the new church order come into effect.

Wallet noted that obstacles might still come up and that his committee is prepared to adapt to new developments. One of those obstacles might be the reaction of the Reformed Alliance (*Gereformeerde Bond*) in the NHK. This group has objected to the threat of liberalism they see in the GKN and to the loss of the historic name of its own church. These objections led to a special meeting of the NHK synod in January and to a first-time meeting with the GKN in April. This meeting was not an easy one, but it was frank and open. The alliance secretary, J. van der Graaf, said the two groups had difficulty understanding one another and felt that no progress had been made. The GKN moderator, Pieter Boomsma, noted that the differences were indeed great. However, the two could discuss the differences, and it was necessary to do so, Boomsma added.

Chinese bishop forced to leave People's Congress?

BEIJING, China (EP) — Bishop Ding Gungxun (K.H. Ting), one of China's top Protestant leaders, has left the National People's Congress, China's top legislative body. Ding said he made the decision to step down to devote more time to representing Protestants in another government body, the Chinese People's Political Consultative Conference, said Baptist Press. Others speculate, however, that Ding, 77, is being punished for criticism of government interference in legal religious activity.

At the conference's latest meeting Ding once again spoke out against official repression of religion in many areas. With contemporary China mired in moral chaos, he said, the whole country could use the positive social contributions of Christians. If the Communist Party doesn't intervene to halt continuing religious crackdown, he warned, both the church and the country will be hurt.

Islam, Christianity on the rise in Malaysia

KUALA LUMPUR, Malaysia (EP) — Christian leaders in Malaysia say unpublished 1991 census figures indicate that Christianity is on the rise in their country. Of the 17.5 million people, 8.1 percent claim to be Christian, up from 6.5 percent in 1980. While Hinduism, Confucianism and Taoism declined during the same period, Islam rose significantly, up from 53 percent to about 60 percent of the population.

Baptist leader concerned by invasion of 'Lone-Ranger' evangelists in Eastern Europe

BERLIN (WER) — Baptist World Alliance (BWA) general secretary Denton Lotz says his organization is concerned by "Lone-Ranger" evangelists and sectarian and heretical types that are invading Eastern Europe.

"While most of the more than 1,000 parachurch organizations operating in Eastern Europe have the aim of leading men and women to faith in Jesus Christ, when it comes to methodology, ecclesiology, doctrines and fiances, Baptists along with other Christian churches are concerned," says Lotz.

"We are concerned about the integrity of the Gospel and authentic and meaningful evangelism," he said to more than 250 Baptist leaders gathered in Berlin for a church growth conference in late March.

Lotz describes "Lone-Ranger" evangelists as "individuals who feel called to ministry in Eastern Europe, start their own evangelistic associations, hire a translator, visit churches and begin to preach wherever they can gain access.

"No cooperation is possible" with groups that are either "sub-Christian, non-Christian or heretical," Lotz warned. "They mislead people and preach another Gospel."

Creating disparity

Lotz said when overseas organizations do not work through national structures but choose outstanding churches, pastors, and friends as their channel for financial and spiritual aid they create disparity among pastors.

"One pastor may end up with two cars and another none." All this leads to "a lack of national strategy for evangelism and mission" because "everyone does what is right in his or her own eyes."

"Only in the collective sacrifice of the ego to the greater good of the country... will a national strategy be developed," said Lotz.

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Abortion 'controlling' black American population

WASHINGTON, D.C. (EP) — Writing in the March issue of *Crisis*, the Catholic scholarly journal, Michael Novak observes that of the 30 million unborn children lost to abortion since 1973, about 10 million were black. "Since the number of currently living blacks is 31 million, the missing 10 million represents an enormous loss..." he notes. "Abortion has swept through the black community like a scythe, cutting down every fourth member." Syndicated columnist Cal Thomas noted, "for blacks, abortion has achieved what lynch mobs did not. It has kept the black population down and 'under control.'"

New Salvation Army head hails from Ontario

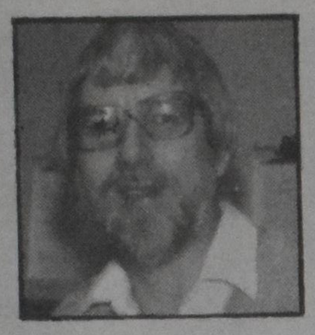
Marian Van Til

LONDON, Eng. — Commissioner Bramwell Tillsley, a native of Kitchener, Ont., was recently chosen from six candidates to head the worldwide Salvation Army. Tillsley, 61, will be the Army's new "General," succeeding Australian Eva Burrows in that post. Beginning July 9 Tillsley will work out of the Army's main centre of operation in London, England, overseeing the work of the three million Salvationists around the world.

For two years Tillsley has been in London in the Army's Number 2 and before that was based in Toronto.

He didn't seek this new position, he says, but feels God will use him in it. "This is a fulfilling of the will of God," Tillsley asserts.

Church stability: bane or blessing?



A Presbyterian Comments

Robert J. Bernhardt

Since 1971 I have had the privilege of serving as minister of Chalmers Presbyterian Church in the city of Hamilton, Ont. Sometimes when I meet people from other denominations they remark on how unusual that must be to serve so long in one congregation. However, traditions about this vary, and they are often startled to hear me say that several other Presbyterian ministers in the Hamilton area have been in their positions even longer.

Recently I had occasion to study some of the characteristics of Presbyterian congregations in the Hamilton-Burlington area, and while they reflect one local setting, I think that they may be interesting to others.

For instance, one of the ministers in a Presbyterian congregation in Hamilton is retiring this year after 27 years of service in the same congregation. The story in that instance is even more unusual. He has been serving in a congregation which was established in central Hamilton in 1854. In the 139 years since its establishment this congregation has been served by only six senior ministers, each thus serving for an average of 23 years.

There are two additional Presbyterian ministers still serving in Hamilton who began their work in their congregations prior to my beginning in 1971. Of the 27 Presbyterian congregations in the Hamilton-Burlington metropolitan area included in my study, four of them are currently being served by ministers who have been with them for over 20 years. An additional eight of those congregations are being served by ministers who have been with them for 10 or more years. In fact, 17 out of the 27 congregations, or over 60 percent of them, are either being served by a pastor who has been with them for at least 10 years, or in the case of those who have called ministers more recently, had an immediately preceding minister who was with them for over 10 years. The longest ministry amongst these was one of 32 years.

When an average was taken of all Presbyterian ministers who have served in the 27 congregations since 1945, it was determined that the average length of pastorate was just a fraction under 10 years.

Help or hindrance?

Statistics of themselves don't, of course, prove anything. They do however help us to form an impression and sometimes even suggest possible implications. These Presbyterian congregations secure their ministers through a call system, so this is not an artificially imposed length of service (as an appointment system might produce). Admittedly, the pattern is not one that has been experienced in every Presbyterian congregation in the area. However, the study indicates the Presbyterian congregations in the Hamilton area have had a very stable pastoral ministry during the past half century.

Having said that, I perhaps should acknowledge that I am not immediately sure whether this stability will prove to be a blessing or a hindrance. Stability sounds good, but we also recognize that it may represent resistance to change and staleness rather than vitality and enthusiasm.

While the tenets of the faith remain constant, we recognize that the church in this generation of Canadian life needs to boldly reconsider how it proposes to present the unchanging faith in a changed and changing culture and community. If the strengths of such stability can be exploited it appears that the Presbyterian Church in the Hamilton area has incredible potential. However, if the possible liabilities prevail, we may be in even deeper trouble than we realize.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Missionary gains custody of slave children

Thousands sold every year

DHAKA, Bangladesh (REC) — Seventeen Bangladeshi boys were rescued last year from a slave trade, according to Faith Willard of Friends of Bangladesh.

Willard, an evangelical missionary from the U.S., found out about the boys from a Muslim professor. The boys, aged 3 to 6, had been abducted by slave traders or sold by their parents. They were on their way to the United Arab Emirates when police found them in Bombay, India. Indian authorities had planned to keep the children in custody until the trial, in five to ten years.

Willard set out to gain custody of the children for an orphanage she had founded. For weeks she hounded the offices of government officials and social welfare agencies. Finally, she won the right to place the boys in her home.

Unfortunately, there are many others in similar conditions. Abdul Momen, a college professor and activist, said police statistics show that up to 15,000 children are sold every year. The price is about $3,000, around 20 years wages in Bangladesh. Willard says parents often believe their children will have a better life, that they will be educated and will receive good health care.

Judge rules Dead Sea Scrolls can be copyrighted

JERUSALEM, Israel (EP) — A court decision in Jerusalem has ruled that an Israeli professor had a copyright for his reconstruction of one of the Dead Sea Scrolls. The District Court awarded Elisha Qimron $44,000 in damages for infringement of copyright by publishers of a book that included his deciphering of one of the ancient manuscripts. His permission had not been asked, and he was not given credit for his work in the book.

Lawyers for both sides said that the ruling established for the first time that a copyright could be claimed for a reconstruction of an ancient text.

The Dead Sea Scrolls are some 800 documents that were found more than 40 years ago in caves near the Dead Sea. The Scrolls contain the oldest known copies of the Old Testament, and are believed to have been created before 70 A.D.

British Catholics press in favour of ordaining women

LONDON, England (EP) — A new organization to press for the ordination of women to the Roman Catholic priesthood has been launched in London. Catholic Women's Ordination was formed, said organizer Nikki Arthy, "taking energy and impetus from the Anglican vote of last November." Arthy referred to the decision from the Church of England's general synod last November to approve the ordination of women to the priesthood. The Vatican responded to the Church's declaration, saying that women priests would be "a grave obstacle to Christian unity." The organization has the support of about a dozen Catholic priests and has 50 women members and over 200 inquiries. A 1980 survey of Catholic opinion in England and Wales found that 25 percent of all Catholics (44 percent of those aged between 15 and 24) were in favour of women priests.

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News

Two Ontario Christians witness severe poverty in Zimbabwe

David Van Der Molen

Imagine living in a country where water is so scarce that cattle are seen wetting their tongues by sucking moisture out of plastic feed bags, and hospital toilet facilities are so ill-kept that they are unusable. Imagine going to school in such a country and having to share worn-out textbooks and other old school supplies that in our part of the world would have been thrown out long ago.

Barbara Langendoen and Marilyn Packham, two registered nurses, saw people living in these conditions last October when they visited Zimbabwe for three weeks.

Packham, a member of the Caistor Centre Free Methodist Church, east of Bimbrook, Ont., pointed out that she and Langendoen visited Zimbabwe "to assess the needs and facilities of Reformed Church in Zimbabwe (RCZ) institutions." In addition to hospitals and clinics, the two women toured a teacher training centre and schools, including a school for the blind and another for the deaf.

Langendoen and Packham, who both work at Henderson Hospital in Hamilton, Ont., are quick to acknowledge they were led by the Lord to Zimbabwe. Although they didn't know what they would see in Zimbabwe, "One thing we did know was that the Lord has led," says Langendoen, a member of Covenant Christian Reformed Church in St. Catharines.

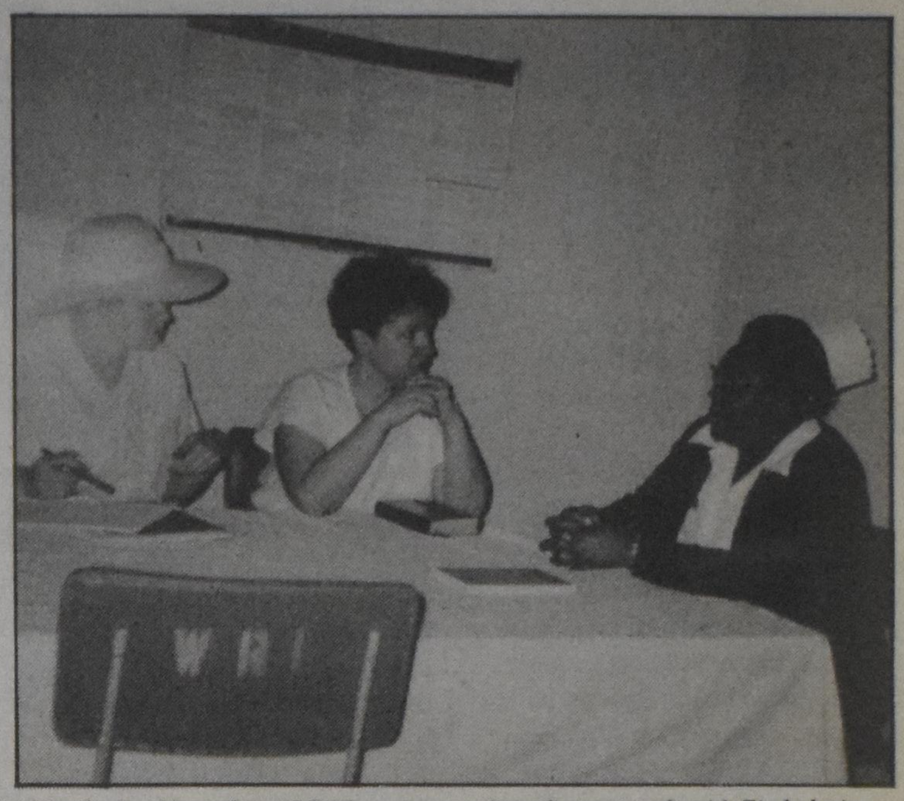
Hospitable welcome

Zimbabwe is a landlocked country in the southern part of Africa near the east coast. It has a population of approximately 12 million blacks and one million whites. While there, Packham and Langendoen, who are both white, were accommodated in the homes of black Reformed Church members. Langendoen explains that this was significant because black and white people in Zimbabwe are normally inhospitable toward each other.

Before travelling to Zimbabwe, Langendoen and Packham contacted Judah Zingoni who was at that time vice-moderator of the RCZ and is now its general secretary. Zingoni, who had known Langendoen since 1983 as a student of Calvin College, arranged the accommodations and tours for them.

Despite the material poverty Zimbabwians are experiencing, Packham explains that spiritually they are very well off. "Love of the Lord is great there," she says.

A fierce civil war (otherwise known as the Bush War) lasted during most of the 1970s between the Russian-backed Ndeebele tribe and the Chinese-backed Shona tribe. It forced the Reformed Church of South Africa to withdraw missionaries from Zimbabwe for the first time since it founded the RCZ denomination in 1891. Although few adequately trained Zimbabwian missionaries were left, all Zimbabwians have heard the Gospel,



MarilynPackham (l.) and Barbara Langendoen discuss needs with Zimbabwian nurse.

according to Packham.

Doing everything they can

When Langendoen and Packham returned to Canada, they decided to do what they could to help Zimbabwe's people. Packham says "more than anything, I see God wanting me to pray for the people of Zimbabwe."

Langendoen is accepting donations of money, medical equipment, hearing aids, children's story books (especially books containing illustrated Bible stories), Sunday school material, baby clothes, sheets, pencils, crayons and other similar items to be sent and distributed to people and institutions through Morgenster Mission, an organization of the Reformed Church which has been in existence since 1891.

Langendoen stresses that although Zimbabwians want to be as independent as possible, donations are needed so that Zimbabwians can not only survive but use more effectively the talents God has given them. She is amazed at how well they work with the little they have.

All donations should be forwarded to Barbara Langendoen at: 4 Miami Drive, St. Catharines, ON L2M 1T2.

Packham and Langendoen both say that their trip to Zimbabwe, which they funded themselves, has helped them grow spiritually. Packham notes that seeing the poverty in Zimbabwe has made her "realize that I need to be dependent on God in all circumstances, no matter how bad they are." Langendoen adds that her faith was strengthened while in Zimbabwe as a result of "seeing that so many people who have so little were so happy and joyful."

David Van Der Molen is a free-lance writer who lives in Jarvis, Ont.

Sarnia woman serves needy with a smile

PHOTO COURTESY SARNIA OBSERVER

Andrew Eikelenboom, based on a report by Yvette Zandbergen in the *Sarnia Observer*.

SARNIA, Ont. – Ida Brower has seen some distressing circumstances as the coordinator of a local soup kitchen, but she believes that God has placed her there. Born and raised in the Netherlands, she was taught to reach out and help others.

In 1984 the Christian Reformed church she attends requested that she join an effort to set up a soup kitchen in the city and by April 1985 she was its coordinator.

One of Ida's desires was to have a regular crew in the kitchen so she urged numerous churches to each take responsibility for one shift. To help keep the soup kitchen supplied with food Ida trained churches on how to conduct food drives.

The volunteer work has revealed to Ida just how poor some people are in her community. Last year the soup kitchen served 24,500 people.

Ida serves the meals restaurant style to lessen the humility those who need a meal might feel. She is usually at the soup kitchen two to three hours a day and she tries to supply the needy with a pleasant attitude and atmosphere.

Although working at community outreach may bring many disappointments Ida fondly recollects one of the positive experiences she has had. She helped a young man who came into the soup kitchen one day to get a part-time job, which he has kept for over a year now. Things have worked out well for him and he hasn't forgotten Ida as he maintains contact with her.

This year the International Committee of the Family Y.M.C.A. of Sarnia-Lambton has recognized Ida for her community service by awarding her a peace medal.

"I always felt compelled to help those in need wherever I could," Ida remarks.

Feature

Retiring labour leader Vanderkloet believes he owes the CLAC

Bert Witvoet

TORONTO — Ed Vanderkloet has retired from the Christian Labour Association (CLAC) after 27 years of service. Before he worked for CLAC, Vanderkloet was employed with Fiberglas Inc. in Sarnia, Ont.

Vanderkloet served as CLAC's executive director from 1972 until 1989, and as editor of *The Guide* until now. Ill health forced him to half a year of inactivity before his retirement.

Originally from Amsterdam, the Netherlands, Vanderkloet immigrated with his wife, Truus, to Sarnia, Ont., where he became one of the early supporters of CLAC, having joined in 1952. He served as a local and national board member in the early years.

In fact, there was a nucleus of CLAC supporters in Sarnia that became leaders in the Christian union movement. Vanderkloet's friends in Sarnia — Gerald Vandezande, Harry Antonides and Stan de Jong — all ended up working for CLAC. A younger Sarnia member was Co Vanderlaan, who is now CLAC's Alberta director. Vanderkloet recalls how he and his friends "worked our butts off trying to get CLAC going."

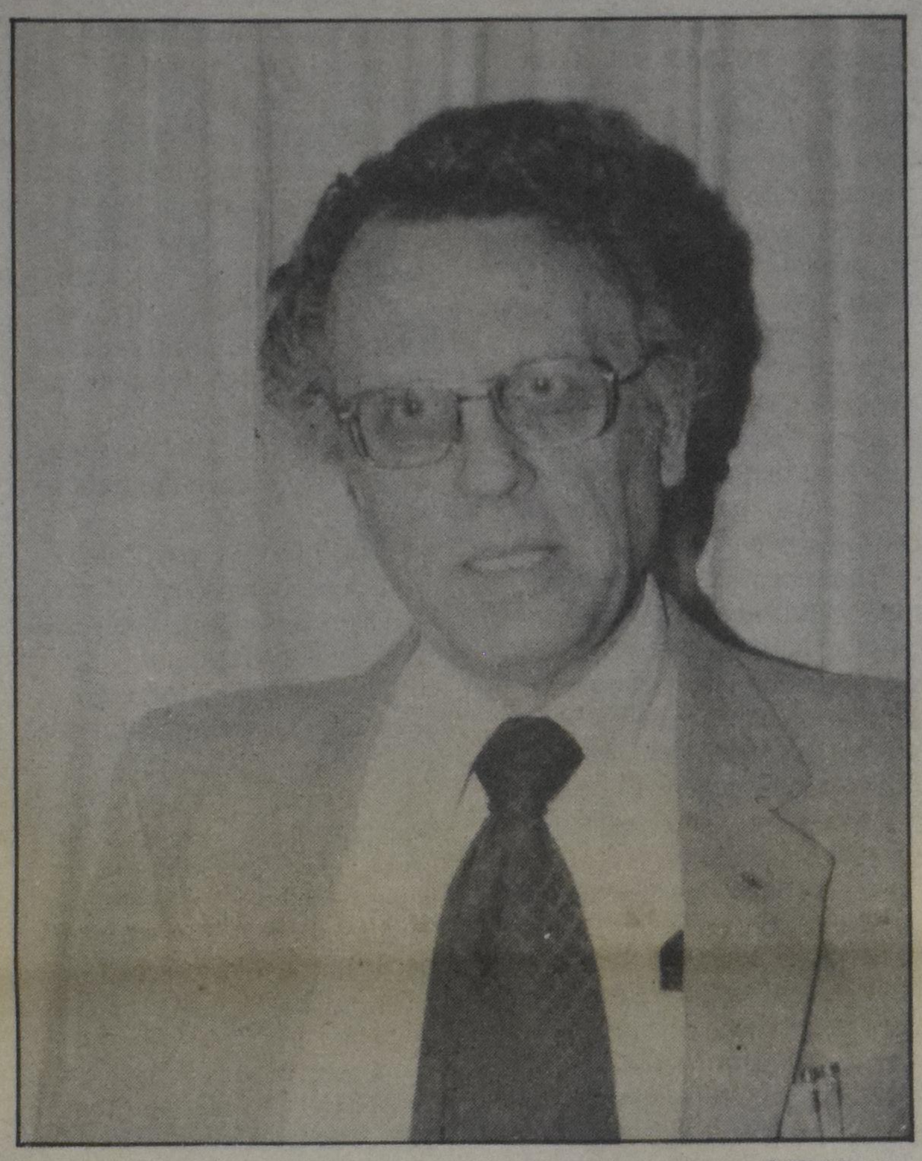


PHOTO C C FILES

Retiring labour leader Ed Vanderkloet.

An opportunity to grow

During the time of Vanderkloet's leadership CLAC grew from a fledgling trade union with a few hundred members and half a dozen agents to a full-fledged labour union which today has over 13,000 members, 26 agents and about the same number of office staff.

But if you ask Ed he'll tell you that he owes more to CLAC than the other way around. "I feel extremely grateful for the opportunity CLAC gave me to develop myself," he says.

His work for the union allowed him to do a lot of reading in the socio-economic aspects of life, which Vanderkloet still finds exciting. As editor of *The Guide* he particularly enjoyed writing. "I always liked writing, even during my dismal performance in high school," he says in his typically self-deprecating manner.

Vanderkloet has authored or edited six books and his labour column appeared in *Calvinist Contact* and *The Guide* for several years. From those columns came his book *In and around the Workplace*, a collection of articles that offers a unique Christian perspective on many issues current in labour relations and the workplace.

At the moment Vanderkloet is writing his memoirs, focusing especially on his early years in the Netherlands.

War was exciting

When he was 12 years old, Ed wanted to become a tradesman, but his father told him to forget it since he had "two left hands." Ed was sent to high school instead. He got his high school diploma in 1945 even though no classes were held the last year of the war, "the school having been bombed to smithereens," and there being no heat and electricity. Nor did Ed and his classmates write a final exam.

After the excitement of war Ed was bored with being a filing clerk. He studied radio telegraphy but his partial colour blindness closed off employment opportunities for him. He certainly was disappointed that his minor handicap prevented him from becoming a radio operator for KLM. He was eventually drafted by the army, where colour blindness was not considered a problem, he says. He spent two years fighting in Indonesia.

From his early years, Ed has maintained a lively interest in military equipment and arms. A pacifist he is not. He has always been a proponent of a country's need for a well-equipped army, navy and air force. Some of his articles and letters to the editor will bear out that he has always nurtured strong suspicions against those who de-emphasize a country's military capability.

After his stint in Indonesia, Ed found it difficult to settle down in a civilian job in Amsterdam. So Truus and Ed decided to move to Canada. They were married just before they left.

An optimistic realist

"If there is one label that sticks to Ed Vanderkloet, it is that of being an irrepressible Christian optimist," wrote CLAC's executive director Ed Grootenboer in a 1989 tribute to Vanderkloet. Grootenboer also spoke of Vanderkloet as a realist who "has both feet firmly on the ground."

Implementation of Christian principles in the labour scene entails swimming upstream, added Grootenboer. "No one swims stronger against the currents of injustice, arbitrariness and the limits imposed on freedom than Ed Vanderkloet does."

Vanderkloet himself is a little more modest about his own accomplishments. "Sometimes I shake my head over what I have written in the early years," he says. "Sometimes I'm not on speaking terms with myself of 25 years ago."

No isolation, please

One thing that Ed has changed his mind on is the idea that Christians should set up organizations just for themselves. "That may have worked in Holland at one time," he says, "but it's not something that fits the North American scene."

Does that mean that the lion of the Christian labour movement no longer believes in Christian organizations? Not at all, says Vanderkloet. He still believes in them, but he does not think they should focus on keeping Christians isolated from the world. Christian organizations should clearly state their principles and objectives and then be open to everyone who agrees.

CLAC is not just an organization for Christians, he says. "The large majority of members know little about the convictions that motivate the movement. They buy what we do but they don't necessarily believe what we believe," he says.

Seek blessing, not success

Another thing that Vanderkloet has been mulling over is the fact that CLAC and the Christian community have to be blessing oriented, not success oriented. "A blessing draws you closer to God," he says. "That can even mean sickness or the death of a child, whereas prosperity and wealth can become a curse."

By way of illustration he points to Samson, who wiped out a thousand Philistines with one jawbone. When Samson started to boast about his achievement, the Lord taught him a lesson. As a result Samson almost died of thirst. Then the Lord sent him a blessing again in the form of a suddenly emerging stream of water.

Vanderkloet sees his own experience of fighting prostate cancer, which because of its advanced state is now life threatening, as a time of blessing.

Editor's Note: *We urge our readers to pray for Ed, Truus and their family, that in spite of the fact that Ed is very ill, the Lord may give to Ed, and through him to the wider community, several more years of Ed's positive contributions.*

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The power to heal

A true story

Nathan Harms

Until last month violence had never been part of our 12-year marriage. I was repulsed to think that some men abused or beat up their wives. To be sure, Norma and I indulged in a few quarrels, and sometimes I slammed the door and went for a long walk. But we never had struck out at each other.

When Pastor Howard asked us to be host and hostess at the monthly church supper, Norma and I were both excited. We were almost new to the church, and the potluck supper would give us a chance to meet other families in an informal setting. As the special evening drew near my nervous anticipation exploded into full panic! I felt unprepared. To make matters worse I worked overtime on the very evening of the supper.

I rushed home from work that afternoon with barely enough time to change from my work clothes. I was irritated to find Norma not ready to leave. Dinner was to begin in less than an hour. Through the kitchen window I could see our son kicking a soccer ball around the back yard. No one knew the whereabouts of our daughter.

Our margin of extra time was quickly disappearing! "Hey! What's going on?" I complained. "We have to be out of here in 15 minutes."

Norma looked at me, surprised. "Why? The supper's not until seven o'clock."

"Sure," I replied, "You expect to arrive at the last minute, unprepared, without five minutes of relaxation? That should put us in *fine* shape to host a room full of people!" To her credit, Norma sensed my nasty mood and rounded up the children while I showered and changed.

When I took my overcoat out of the closet the family was assembled and waiting at the front door. "So," I said to Norma, "Where's the casserole? This *is* a potluck supper, you know!"

Norma took a 20-dollar bill from her purse and thrust it towards me. "I took this out of the bank — I thought we could pick up some chicken on the way."

My reply, "You've certainly outdone yourself this evening!" was vicious; I was seething with an unholy anger. A long line of people waited ahead of me at the chicken takeout and the young woman taking orders clearly had no idea of how to run the cash register. By the time I paid for the chicken and was back in the car, my watch told me we were *late* for the supper.

I could only think of my own embarrassment at showing up late and unprepared. "So," I said through tight lips, "I suppose this suits you just fine. Being late means *nothing* to you! After all, it runs in your family."

Norma sat quietly. There was nothing in the world she could have done to calm my rabid temper, but it seemed as though her silence infuriated me all the more.

"You don't care, do you?" I fumed, forgetting that the children were in the car. "You just don't CARE!" At the word "care," I took my right hand from the steering wheel and struck her on the thigh with the back of my hand. I knew I hurt her because my own hand stung from the blow.

Even before I gripped the wheel again, I felt nauseated. My rage dissolved into desperate melancholy. If men who beat up their wives were repulsive to me, how could I excuse my own action?

The remainder of the evening went smoothly. People laughed at my jokes. The food was satisfactory. Afterwards several people thanked Norma and me for a job well done, but it was all just a blur. I was a different person than I had been several hours earlier.

Few words were spoken as we drove home and then went to bed. I could not look at Norma. I waited until she was under the covers and the lights were out before I joined her. I tossed about, feeling sad and evil — even feeling sorry for myself. Norma rolled over in her sleep and put her arm around me. I wanted to die.

At two o'clock in the morning I finally sat up and turned on the bedside lamp. "Norma," I said, "Are you awake?" She rolled over and opened her eyes. I turned away and faced the wall.

"I owe you an apology," I said quietly. There was no response. *This is what I deserve*, I thought.

"I didn't mean to hurt you," I said, staring into the shadows. "There was no excuse for it."

Suddenly her arms were around me and her lips were on my shoulder. "It was my own fault," she said. "I should have been ready when you came home from work."

"No!" I insisted. "No matter what, I *never* have the right to hit you."

"But I forgive you," she said. And then she added words like burning coals, "You're still the best hubby around."

There was no adequate response to such unconditional forgiveness. I could only accept it, as unworthy as I was. It was hard for me to say, "I'm sorry." How much *harder* it must have been for her to say, "I forgive you." But what unusual power those words released!

"I'm sorry."

"I forgive you."

For us, they released the power of God's love. They released the power to heal.

Facing abuse

1. Who is an abuser?

An abuser is a person who *mistreats another person*, male or female, child or adult. Abuse can be emotional, physical or sexual. Abuse does not always leave *visible* bruises. Do you ever deal with other people in ways that make you feel sorry later?

Repentance means asking forgiveness and then changing the pattern of your actions.

2. Who might become an abuser?

No one should assume he is too "nice" to become an abuser. The demands of living and working in our society can make anyone feel powerless. At such times, asserting control over someone else (usually someone weaker or more dependent) might help a person feel as though he has *some* control over the course of his life.

Recognize that God has ultimate control of everything. Learn to trust His *power rather than* personal *power.*

3. Do some people deserve to be abused?

No one, created and loved by God, deserves to be mistreated... ever.

Would Jesus treat the other person in the way you are considering?

4. What if you think you might already be an abuser?

Your church pastor may be trained to assist you with this problem, or at least direct you to another professional. Letting someone else know that *you* are concerned about a possible problem could be the first step towards your healing.

Reflections on youth

"For all creation groans and is waiting...."

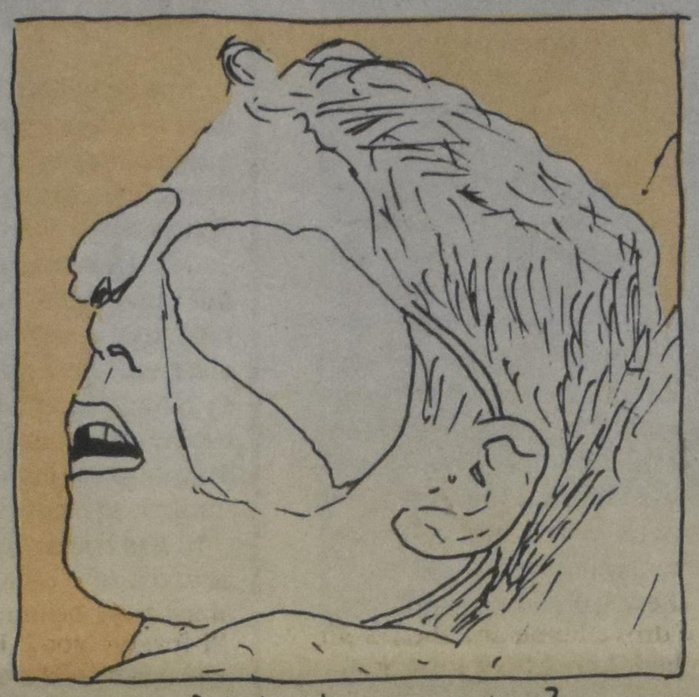
War of the children

When you were a boy, Lord,
did you ever see another boy
caught in the horror
of an endless war,
part of his face torn away,
fearfully asking his mother
in his frightening blindness,
groping for her trembling hand,
"Do I look like a monster?"

When you were a boy, Lord,
did you ever see
whimpering little children,
too weak to cry out,
like the starving toddlers
we see on the screen,
till we hastily switch channels
because we can't bear to watch?

When you were a boy, Lord,
nobody boasted bombs.
But were children perhaps
maimed or killed by the sword?
Or thrown into dungeons,
crucified with their parents?
Children caught in the human
craving
for power and control?

When you were a boy, Lord,
did you cry, when you saw
the small, helpless victims?
Did you want to help, even then?



When you were a boy, Lord,
did you know, even then,
that the cycle of evil
could only be broken
by giving your own cherished
body
to be tortured and killed?

Did you know that already, Lord,
When you were still a boy?

Berta Hosmar
Whitby, Ont.

Saint Irene

From life's first breath and too near death's last gasp
I broke her worried heart into a million pieces,
yet each time she collected the pieces of her puzzled love.

From day one her Number One lived at a distance.
Deep in my heart I believed in something else,
spent my years trying to outrun the pain.
Wild as the wind and just as full,
I lied to myself about my beliefs
and the truth of the matter never mattered.

The world spun too slow for my kind,
it was faster my way; I knew a shortcut.
Each joyride was another cut into her scarred heart.
Yet she loved me through each nervous breakdown,
through each hell of praying heaven for her own flesh;
the little bundle of joy brought home dressed in blue
grew up posing for black and white mugshots.

Why does a mother see so much in so little?
Many years later I ask myself such questions.
How could she have loved me right through so much pain?
Today she dies every day of my life sentence.

When a child is born so are a mother's dreams
but life holds so many nightmares
and so many unanswered questions.
Where did she go wrong? She blames herself,
What could she have done for her Number One?

Under greying hair she still prays for me
and her wrinkled smile lights up my eyes,
even as I lie here tonight
crying for her softness
to be held in her arms, where it's safe to sleep.

God is love and God love her,
in a mother's love, God lives.

Ron Dube
Collins Bay Institution
Kingston, Ont.

On reading a book

Didy Prinzen

Once in a while I experience a bout of nostalgia and need to read a book written in my native tongue. So the other day I read a book written in Dutch and much to my surprise it opened up such a flood of memories and emotions — so much so that at times I found my face wet with tears.

The book's main character was a young woman whose life was portrayed by the writer with such deep insight that it brought my own youth tangibly back to me. I became completely and totally absorbed with this character! The young woman's experiences were so similar to mine when I was young that I literally felt myself relive the emotions of a long-ago past.

I experienced again the wonder of enjoying life without worries and cares — a privilege that belongs solely to the very young! My first love.... I tasted once more the sweetness of it! And I felt all over again the excitement of living in anticipation of what the future would bring — a future that was an as-yet-unwritten book.

But these sensations, however sweet, were fleeting. What the book brought back more powerfully than anything else was my relationship with God when I was young. My first love for *him*! My ideals and enthusiasm; my good intentions....

Growing toward a mature faith

Oh, the blessed ignorance of youth! And my courageous first steps on the path of faith, a faith that had never yet been challenged! I know in retrospect that I had not *consciously* met God's adversary yet. What I had still to experience was the truth of John 15: 2: "He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will even be more fruitful."

It was truly amazing to be able to relive these experiences through the art of a Christian writer. But it was amazing most of all because it made me see again how the enthusiastic but shallow faith of my youth, through trial and error, had grown into a mature and deep relationship with the Lord. When I reflected on that, I saw clearly his, not *my* faithfulness throughout the years. And that caused a few tears to flow!

It can be an emotional and contemplative experience to read a good book!

Didy Prinzen lives in Whitby, Ont.

Environment

His image

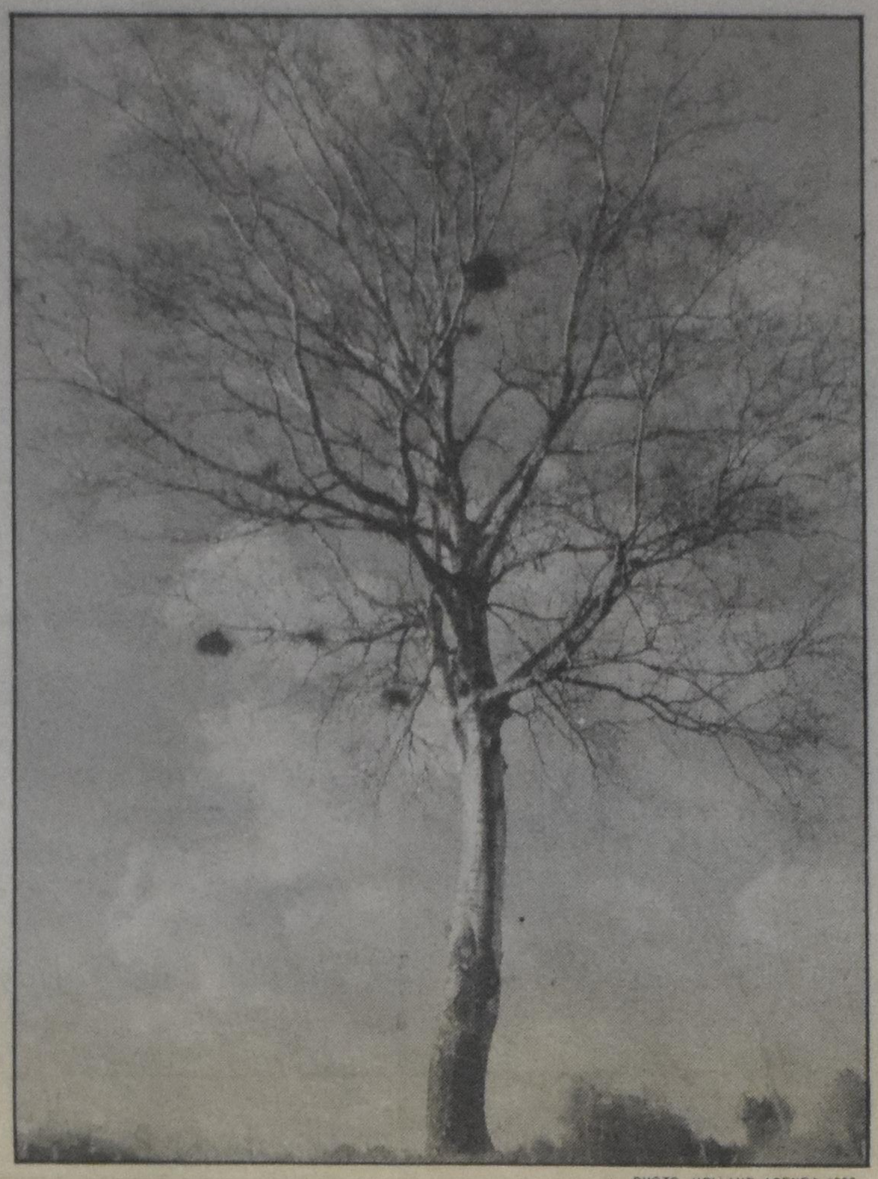


PHOTO HOLLAND AGENDA 1986

Beatrice Vandervelde

He rented it for half a day. He'd have to hurry to get the job done during that time. He wouldn't want to spend money on a machine again.

Resolutely he strode toward the back yard. With distaste he eyed what seemed like a forest of bare branches — dead-looking twigs reaching to the sky, cluttering up his garden. He should have bought a house with a yard like the neighbours'. A huge tree in the middle, that's what he wanted, not all these little trees and this shrubbery. He'd get rid of all this "junk."

He had moved in during the winter months. He had never experienced spring in this back yard, a miracle of new birth anywhere, but more so here where the former owner had tended his garden lovingly. Every spring it was a feast to watch this "junk" come alive as one bush after another burst into bloom, a riot of colours, the gentle fragrance of blossoms blending with the smell of freshly turned soil. He had no inkling of the surprises and delights that lay in store. He didn't want them; predictability was more his style.

He grabbed the rented machine and turned the motor on. The mechanical demon roared. Kneeling, he shoved the whirring teeth against the stems, as low down as he could get. A high whine and the first bush was levelled; another whine took care of the next. Peach and apricot trees, every flowering shrub: lilacs, forsythia, snowballs, rhododendrons — they were felled at his whim. All seemed alike — dead wood, bent twigs, long empty spikes, not worthy of life. He wanted them gone!

The motor roared and whined for hours. Finally it sputtered to a halt. By then the yard lay desolate, tornado-struck: dead grass strewn with twigs and branches, swelling buds attesting to life aborted. Only a birch and a gnarled old cherry tree had escaped the destructive path.

He rested.

Surveying his morning's work, the garden transformed to his image, he smiled and breathed, "That's good."

Forever Green

I woke up late,
Rushed out the door
Forgetting my lunch;
Stopped
By the gaping hole in the world;
The majestically beautiful evergreen
In my neighbour's front lawn
Was reduced to
A stump;
The evergreen
No longer ever green
But the empty space still holds
Its shape and form
And when I close my eyes
I can still see it planted there
Decorating my neighbour's lawn.

Melinda Paas
Burlington, Ont.

Admission

Poems are made
by fools like me,
But only God
can make a tree.

Joyce Kilmer

Earthtenders

Our place and task in the environment
John Wood

Another clear-cut lesson

Spring is here and from Clayoquot Sound on Vancouver Island to Algonquin Provincial Park in Ontario the issue of logging is heating up with the approach of summer. The conflict over clear-cutting is not limited to Canada but stretches right across the U.S. as well.

The favourite method for extracting logs from the forest in this century has been overused. Just as billows of smoke from industrial stacks were taken as a sign of economic strength, so clear-cuts have been a symbol of a healthy forest economy.

Now, just as we did when ending the dark skies over factories, the general public has said, "No more." That message is now working its way from the confrontations in the forest through the halls of government.

It has taken three generations or so for us to remove almost nine out of 10 old-growth trees from the U.S. Pacific Northwest region. (A bit more of the Canadian portion of this temperate rain forest ecosystem is left.) Now the question that is pressing us is: What will happen to the remaining intact forest? The answer is not as simple as the slogans on either side of the debate would make it seem. Any "solution" that doesn't account for the legitimate needs of society for wood products, and does not see forest workers as having an honourable task is inadequate. Making scapegoats of the forest industry while we wipe our hands clean with paper towels is not the answer.

Between the extremes

It doesn't take a rocket scientist to figure out that planning your future around clear-cutting old-growth timber is short-sighted. It just won't last, so you had better make other plans. Somewhere between the extremes lies a national position. We struggle to find it and see it worked out.

In the run-up to the Clinton-Yeltsin summit hosted by Prime Minister Brian Mulroney a remarkable meeting took place in Portland, Oregon. Clinton and Vice President Al Gore convened a round-table discussion with the principal stake-holders in the northwest timber controversy. At issue is the restriction of timber sales from U.S. federal lands pending a status review of endangered species, notably the northern spotted owl.

The false choice of jobs (and our children's future) or the environment had deadlocked in political stalemate. The legal victories have largely gone to the environmentalists. The flow of logs from federal lands dried up, sawmills closed and timber prices soared. Recriminations have filled the air waves and press and spilled over into billboards and clandestine acts of violence. Yet a dispassionate analysis by several different economists seems to indicate that the spotted owl issue is more a marker than a cause of the change that is sweeping the U.S. forest industry.

The power of willing leaders cuts through years of deadlock, recrimination, sloganeering and suspicion to search for real solutions. Clinton and Gore had established a dialogue among uneasy rivals. Clear-cut lesson number three: it is possible, sometimes, to speak to your enemy. Peacemakers are needed to keep us from making foolish, spiteful decisions.

John Wood teaches environmental science at The King's College, Edmonton.

To eliminate religious signs, Cincinnati Reds ban all signs at stadium

CINCINNATI, Ohio (EP) — Under pressure from a federal judge to resolve a discriminatory ban on religious signs, the Cincinnati Reds said late last month that they will now ban all non-commercial signs and banners from display at Riverfront Stadium.

The action by the Reds grew out of a dispute with the Rev. Guy Aubrey, who attended the Cincinnati Reds-New York Mets game at Riverfront Stadium and attempted to hang two religious banners with the words "Go Reds. John 3: 16" and "John 3: 16." Stadium officials told Aubrey that he would either have to leave the stadium or leave his signs with security personnel and pick them up after the game.

Aubrey contacted the Rutherford Institute, and the organization's attorneys asked a judge to enjoin the Reds and the City of Cincinnati from removing Aubrey's banners at a May 2 game.

"It's unfortunate the Reds have to take the fun out of baseball, but this certainly is a decision that's within their right," said Aubrey.

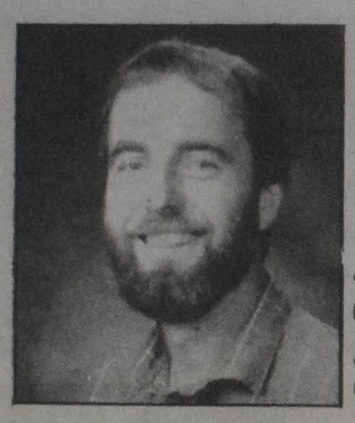
The Reds took their action after U.S. District Judge S.Arthur Spiegel's Feb. 25 ruling that the team's "good taste-bad taste" policy which had been used to exclude religious signs was unconstitutional.

"The Reds seem to be cutting off their nose to spite their face," said James Knicely, one of the Rutherford Institute attorneys handling the case. "At least they are not now discriminating on the basis of content."

Most major league baseball and football stadiums permit signs without regard to content, according to Knicely.

Last year, in another Rutherford Institute case, a Washington Redskins fan was awarded $3,500 in damages and $31,500 in attorney's fees for the confiscation of his Scripture sign at a Redskins game.

REFLEXION



John Byl

REFLEXION

Dad, don't hit Mom

It was a beautiful Sunday afternoon and my son had set up the croquet game. It was one of those games in which you begin at the corner of the backyard shed, go under the trampoline, around a tree, around the patio and then hit the stake before returning in reverse order. Halfway through the course I nudged my ball against my wife's and earned an extra stroke. I then placed my foot over my ball and was preparing to hit her ball away when my son said, "Dad, don't hit Mom, it's Mother's Day."

I did it anyway. I sent her ball flying across the grass, over the vegetable garden and up against the chain-link fence at the side of our yard. I earned an extra shot and went on to win that game, and we went in for lunch.

After lunch my son set up a new course. This one had us go through a hole he had dug in the garden — and it cost a turn if our ball hit the shovel on the other side of the hole. The stake at the other end was situated under some play apparatus.

I'll get you ...

Our other children were playing in the sprinkler. I told my son, "See the centre of the sprinkler; that's where your ball is going during this game" — there were no wickets there. Towards the end of the game my son was nearing the final stake and I had a ways to go. My only resource was to get to his ball and send it flying past the sprinkler.

I took a last-ditch shot which headed my ball straight towards his. But my ball hit the water hose and bounced away from his ball. I never did catch my son; he never ended up in the sprinkler; and he won the game on his next stroke.

After that game my son thought we should play one more. "You won one, Dad; I won one; so Mom will win the next one."

Here is a person with a sense of fairness. And although the antics of the game were carried on in fun, I thought about Psalm 8 where it notes that "from the lips of children and infants you have ordained praise." It is God's holiness that I should carry with me the next time I'm on the squash court, the golf course, the baseball diamond or backyard croquet game.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Paul Henderson's goal is to spread the Gospel

Andrew Eikelenboom

ST. CATHARINES, Ont. – Question: How many game-winning goals did Paul Henderson score in the 1973 Canada/Russia hockey series? Answer: Three. That's right, three. It's a fact that is overshadowed by his series-winning goal in the eighth and final game.

Paul scored the game winner in the sixth, seventh and eight games. To make it even more dramatic, these goals were scored in Russia in must-win games for Canada.

Paul Henderson was and is a "national hero" by the fact that he scored the series' winner in incredible fashion. With the series tied, the final game tied in the third period and less than a minute to play — Henderson scores!

Search for peace

Now this "national hero" is a testimony to God.

The winning goal, a professional NHL career, a good wife and financial success didn't bring the answer to Paul's quest for happiness. In fact, it was some time after scoring "the goal" that Paul, battling the fear of rejection and other obstacles, accepted Jesus Christ into his life.

A seed was planted in his life when a man donated a Bible to each member of the Toronto Maple Leafs' team that Henderson was on at that time. About a year after receiving the Bible, Henderson phoned the man to ask a few questions. For about two and a half years Paul asked questions and talked to this man before finally accepting Christ.

Taunted for bully

Sometime after that, whenever Paul would play against a team a certain individual was on, remarks like "Watch out for Henderson, he'll hit you with his Bible" would fly Paul's way. This person made kinds of remarks that made Paul's life difficult during a game. Paul would dread each time he had to play against the team this person was on and would think less than pleasant thoughts about this "bully."

Before one game the bully asked Paul to tell him more about this Christian "stuff." Eventually the bully was saved.

After Paul's conversion, his wife became a Christian also. She was motivated by witnessing the changes in her husband's life.

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Books/Meditation

Malcolm X is not a black hole

Malcolm X Speaks, edited by George Breitman. New York: Grove Weidenfeld, published 1965; reissued in paperback 1965. Reviewed by Mike Loenen, Edmonton.

I believe in action on all fronts by whatever means necessary. America is morally bankrupt. Wrong is wrong, no matter who does it or who says it.

What are we to make of the meteoric martyr self-described as X? Was Malcolm X a deluded black supremacist, hell-bent on destroying white America? Or possibly a normative voice calling a nation to emancipate itself from its delinquent past? Is Malcolm's message part of the solution to America's simmering cultural warfare or part of the problem?

Certainly America has been in the throes of these questions in the past year. Nearly every major U.S. publication has contained articles seeking to discern the legacy of Malcolm X. Spike Lee's movie of Malcolm's life dovetailed with the Los Angeles riots, which were precipitated by the shameful Rodney King verdict. The ghosts of America's past continue to deflate the eloquent imagery evoked by Martin Luther King, Jr., of a truly free America for all its citizens. And against a historical backdrop composed of racial heat are framed the words of Malcolm X.

Turbulent journey

Malcolm X Speaks contains the major speeches of the mature Malcolm from the last year of his life. It stands as a testament to his amazing presence as public speaker and his undying commitment to define a black self-discipline to assist his people in renewing themselves from within. His oratory immediately jumps off the pages, challenging the reader with rich imagery that succinctly carves into ribbons the prevailing conventional wisdom. Malcolm's life was a turbulent journey toward articulating a public philosophy that would dignify all members of society. His conversion to the Muslim faith and his later pilgrimage to Mecca resulted in the gradual broadening and deepening of his message to include all in a pluralistic society. On Feb. 21, 1965, Malcolm was gunned down as he spoke at a Harlem, New York, rally.

Malcolm X passionately strode head on into the white superiority/black inferiority myth, armed with a firm conviction of equal human rights for all races. In order to rally his people, Malcolm continually highlighted and inverted common social interactions between the races to illustrate the staggering levels of "accepted" injustice. Reality in 1964 America was that black men were expected to die in battle for the cause of freedom while being denied the opportunity to vote at home.

Small wonder indeed that throughout the '60s racial tension began to ferment. Malcolm's words were flaming and direct, and his blistering analysis spared no sacred cows. Witness his telling comment on the hypocritical '60s: "You pretend that you're my brother and I pretend that I really believe you believe you're my brother." Liberals and conservatives both fled such scathing realism for the soothing utopian vision proclaimed by Martin Luther King, Jr. But Malcolm X spoke from experience, having shrugged off the shackles of welfare, alcohol, drugs and prison. He emerged with a heightened conviction of individual responsibility and the ability of communities to do justice and love kindness.

Self-defense

Misunderstood at the best of times, Malcolm's message has increasingly been altered intentionally by our social commentators. His public philosophy has been distorted, reducing him to a marginal figure associated with rage, hate and violence. For example, Tamar Jacoby in a recent "Commentary": "Like Malcolm X before them, these young men [Black Power] embraced their rage and proudly allowed it to define them." By inverting Malcolm's extremist rhetorical flair, liberals are duping America's youth into believing Malcolm was an apologist for "justifiable" black violence. And the practical handiwork of such revisionism was seen in the rising columns of smoke over Los Angeles last year. The violence label placed on Malcolm X is unwarranted. As Carol Iannone noted: "His much-vaunted belief in violence was really only an assertion of the need for self-defense when the government fails to protect certain citizens."

In *The American Hour* Os Guinness refers to that pivotal decade as the "seismic sixties." He describes the cultural edifice that is crumbling from within after nearly a century of festering relativism. Amid the remains of a rich Judeo-Christian tradition we need to relearn the lessons of the past. Malcolm X is one such lesson that was overlooked. His speeches are brilliant, lucid, and laced with a rich sense of humour. *Malcolm X Speaks* is a learned expression of hope and insight. Now, more so than ever, the following words of Malcolm X need to be heeded:

We have to see each other with new eyes. We have to come together with warmth so we can develop unity and harmony that's necessary to get this problem solved ourselves.

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Friends of God

Laura Smit

Pilgrim city

"For in this tent we groan, longing to be clothed with our heavenly dwelling" (2 Cor. 5: 2).

There's an old American folk hymn which describes the life of a Christian as the life of a "wayfaring stranger." This world is not our home, it says. We are simply passing through on our way to the true home being prepared for us in heaven.

Such rhetoric has sometimes been criticized as excusing an escapist disregard for the conditions of this world. But an awareness of our pilgrim status may also be the source of the courage we need to defy this world's attempts to define and control us.

We all experience displacement sometimes, a sense that things are not right around us, that we are not where we belong. Paul tells us in this passage from 2 Corinthians that such a sense of displacement is a natural part of the Christian life, for we are truly "at home" only with the Lord. Our current life is life in a tent, "camping out" in the temporary shelter to which people resort when on a journey.

But the goal of our lives is to return home. When we accept that this awareness is based in a true reality we may learn to trust it, and be guided by it to begin making this world more like the Kingdom of God in which we hold citizenship and which is our true home.

'City of God'

This sense of being far from home is not just an individual matter. It is to have corporate significance as well. Augustine saw the church as the "present pilgrimage" of the City of God. The church is an outpost of that city, a sign of an alternative reality which shapes and forms us. The Presbyterian *Book of Order* begins by stating the "Great Ends of the Church," one of which is "to exhibit the Kingdom of God." When people wish to know what life is like in the homeland of heaven, they should be able to see such life lived out in the church.

And the church is the school in which we prepare for life at home with God. Just as the tabernacle prepared God's people for the temple, so life in the church prepares us for life in the New Jerusalem. By teaching us the mores of the Kingdom of God the church socializes us to live in a culture which our old, sinful selves find alien.

A loving fellowship

And yet, how different from the world is the church, really? As a pastor, I have sometimes cynically thought that the primary difference between the church and most secular institutions is that the church tolerates degrees of incivility, incompetence and even cruelty which a secular institution would never countenance.

But my cynicism is challenged when I watch those who have never been part of a Christian community become a part of our local congregation. They are overwhelmed by a loving fellowship which I, all too often, take for granted. Even when the community fails to live up to its full calling, these new believers are thrilled to discover that someone, somewhere is making such an attempt. It is this experience of community, this taste of an alternative home, this affirmation of a higher reality, which makes the rest of the Good News credible.

Rev. Laura Smit is the pastor of the First Presbyterian Church of Clayton, N.J., and a graduate of Calvin Theological Seminary.

Advice

Peter and Marja are IN

Dear P & M:

Can you explain to me what the Reformed view is on God's will for our lives? The* Heidelberg Catechism *states that "without the will of my Father not a hair will fall from my head"; Matthew 10:30 adds that even the very hairs of our heads are numbered.

My question relates to three articles I read recently. In* The Banner, *the Christian Reformed Church's weekly denominational magazine, Rev. Jim Kok wrote about infertility in his "Interpersonal" column (Feb. 15, 1993). He said that it just happens and that God is not the gatekeeper of pregnancy. This is certainly different from what we were brought up to believe. We were taught that infertility, when it happens, is a result of God saying No. The impression Jim Kok gives is that God is like an earthly Father who feels deeply for his children as he watches them suffer with cancer or other problems. Doesn't such a view of God bring him down to our level?

The second article is the Feb. 24 meditation from the devotional booklet "Today," of The Back to God Hour. It said that the Lord has everything under control, so be adventurous and leave the results in God's hands.

The third article came from Bert Witvoet's pen. It was about a young man in a car who was hit by a train at a railroad crossing. Bert wrote that God did not cause the accident but was there to comfort. Following that article a number of people wrote that this was not the Reformed view.

We are trying to deal with the fact that our son has cancer. I can't believe that this is God's will for his life although God may use it to bring us all closer to him and to each other. I'm confused and I don't expect you to have the answers, either, but I thought I would ask anyway.

Dear Confused About God's Will:

In a general sense illness and accidents are things for which humanity is responsible. God did not want a world full of sickness and death, but original sin set those things in motion. In this sense we human beings are ultimately responsible for the sad things that happen in our lives. That's why you can not attribute an accidental death or an illness like cancer to the will of God.

In a specific sense, we must be very careful when we explain a tragedy as God's will. We know of a young woman who, at age 17, struck and killed a little child who darted across the road into her path. She was never charged and she was totally innocent. As you can imagine this event devastated her. But do you know what really made it hard? The parents of this child, members of a Pentecostal Church, told her that they believed it was God's will. From this she drew the conclusion that if this was so then she was the instrument of God's will. God had used her to take this child's life!

Those who explain evil in terms of God's decrees forget that in doing so they turn God into their adversary. Not only do you then have to deal with the fact that your son has cancer; you also have to deal with the fact that the One you turn to for comfort is also the one who caused this evil in the first place. That's like turning to your enemy for support.

What did Jesus actually say in Matthew 10:30 and Luke 21:18 about sparrows and hair? Look them up and you will discover that he was reassuring his disciples that they will not perish eternally even if they are killed while spreading the Gospel. Imagine! All these years many of us have used these two Bible verses to prove that God's will is involved in our physical well-being, when in fact Jesus was applying God's will to our spiritual welfare. Now that's comfort! Sparrows and hair are not metaphors for our bodies but for our souls!

This biblical insight supports the perspective of each of the three articles which you have mentioned. It also allows you to take com fort from the fact that your son is and will be in the Lord's care forever, even if he were to die. It's just as Jesus said to Mary and Martha when Lazarus died: "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die."

God's will is that we be saved and kept safe eternally. He is not our adversary. He is for us, and if God is for us who can be against us? That's the biblical view of God's will. It is a much more comforting view than the cold theological opinion that wrongly assumes that every accident, illness and death is God's doing. Such a theology makes us shudder because it makes God the *author of,* instead of the *Saviour from,* sin.

Write to: P&M
c/o Christian Courier
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Peter and Marja are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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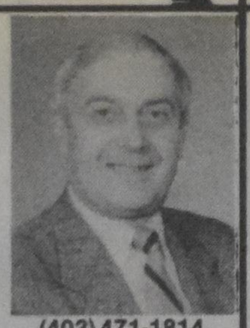

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Births

DE BOER:
With praise and thanksgiving to God, the giver of life, we, Ben and Anieta, gladly announce the birth of another beautiful daughter,
DOROTHY FLORENCE
born on April 13, 1993. She was welcomed home with much love by her sisters and brothers: Adriana, Valerie, Arthur, Benjamin, Kendrick, Gwendolyn and Kyle.
She is the 30th grandchild for Mr. and Mrs. P. Oosterhoff of Telkwa, B.C., and the 26th grandchild for Mr. and Mrs. A. De Boer of Selkirk, Ont.
Home address: R.R. #1, Selkirk, ON N0A 1P0

Births

KRALT:
Dick and Jackie of Vineland, Ont., are pleased to announce the arrival of their fourth child,
ROBYN MARIE
born Thursday, May 6, 1993, at W.L.M. Hospital, Grimsby, Ont. She is a sister to P.J., Samantha and Diane, fourth grandchild for Mom and Dad Huizenga, Bloomfield, Ont., and 22nd grandchild for Opa Kralt, Beamsville, Ont.

Anniversaries

Tzummarum Lindsay
1948 March 4 1993
With thankfulness to God we announce the 45th anniversary of our parents and grandparents,
JOHN and JANE BIEREMA
(KUIKEN)
May the Lord keep you in health and happiness in the years ahead. Best wishes from your children and grandchildren:
Nicolas & Manon Bierema
Stephanie
Dale & Angy Swanick
Daniel
Elizabeth Bahry
Sabrina, Julia, Jonathan
Jake Bierema
Jodie, Jason
Rob & Ruth Forbes
Kelly
Open house will be held on May 22, 1993, from 2-4 p.m., at the Chr. Ref. Church, Lindsay, Ont.
Home address: 28 Durham St. E., Lindsay, ON K9V 1W9

"Great is your faithfulness! Oh God our Father."
We praise our Lord for his faithfulness to our parents
HARRY and CLARA BIERMAN
(nee KUIPERS)
on the occasion of their 25th wedding anniversary on June 7, 1993.
Thank you Mom and Dad for your love. We have been blessed as a family. We wish you many more years together.
Lots of love:
Darrell & Barbara Bierman — Grand Rapids, Mich.
Michael Bierman — London, Ont.
Paul Bierman
Carrissa Bierman
Open house to be held in their honour on Saturday, June 5, 1993, from 2-4 p.m., at Immanuel Chr. School, Lethbridge, Alta.
Home address: 621 28th St. S., Lethbridge, AB T1J 3T3

Anniversaries

Congratulations to Henk and Pauline Braak (nee Nieuwenhuis) on the occasion of their 40th wedding anniversary!

We invite you to rejoice with us as we celebrate the 40th wedding anniversary of our parents
HENK and PAULINE BRAAK
(nee NIEUWENHUIS)
On May 22, 1953, they committed themselves to each other and rooted their marriage in the Lord. Their wedding text: "As for me and my house, we will serve the Lord" (Josh. 24: 15) was the promise by which they lived. We thank God for his faithfulness to our parents in return. Their marriage was built on a sure foundation and we, their children, were raised in a secure and loving home. We praise God for their past 40 years together and may the future hold still more joys for them. Please send best wishes to 4405 4th Ave. South, SS-1-2-59, Lethbridge, AB T1J 4B3.
Corry & Cindy Braak
Carly, Christi, Danielle, Cassidy
Mark & Betty Bandstra
Tamara, Theo, Darcy
Sid & Debbie Braak
Kyle, David
Pete Braak
Gerald & Hermina Vanderkwaak
Natasha, Neil, Christina
John & Marlene Braak
Jennifer, Kevin

Accommodation

Bed & Breakfast
Beautiful Niagara Falls
A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(416) 358-3534

Anniversaries

Dwingeloo Hamilton
1928 April 27 1993
"The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace" (Num. 6: 24-26).
With thankfulness and praise to our Lord for His faithfulness and love, we celebrated the 65th wedding anniversary of our parents, grandparents and great-grandparents,
THYS and ANNIGJE
BRUULSEMA
(BOSMA)
We thank God that we can witness this blessing in your life together and pray that He will continue to keep you in His loving care.
With love from your family:
Gerald & Susan Bruulsema — Dunnville, Ont.
Case & Jennie Bruulsema — Ancaster, Ont.
Albert & Jane Lunshof — Chatsworth, Ont.
14 grandchildren and 18 great-grandchildren.
Home address: 1415 Upper Wellington Street, Apt. 118, Hamilton, ON L9A 5E8

Accommodation

Coming to Nova Scotia?
Bed and breakfast in our farmhouse. Comfortable room; shared bath. Enjoy the peace of our gardens, fields, woods, mountain hike. Picnic lunches possible. Use us as home base for day trips, take three days for the Cabot Trail, or bring canoe/kayak and go paddling. Write:
Hutten Family Farm
R.R. 1, Kentville, NS
B4N 3V7

Anniversaries

Bergum, Fr. Winnipeg, Man.
June 1
With joy and thankfulness to our Lord, who has kept them in his care, we celebrate the 60th wedding anniversary of our dear parents, grandparents and great-grandparents,
SAPE (STAN) and PIERTJE
(PATRICIA)
HALBESMA
(nee GROS)
May the Lord continue to bless them.
Their thankful children, grandchildren and great-grandchildren.
To celebrate this blessed event an open house will be held, D.V., Saturday, May 29, 1993, from 2-4 p.m., at Calvin Chr. School.
Home address: 516-1630 Henderson Highway, Winnipeg, MB R2G 2B9

1953 June 3 1993
With joy and gratitude to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,
COR and JOHANNA TIMMERMAN
(nee SCHOLTEN)
May God continue to bless you with many more years together with all of us.
With love from your children:
John & Yvonne Timmerman — Arthur
Lori, Karen, Mark, Carla (with Jesus), Bryan
Harry & Joan Timmerman — St. George
Jennifer, Stephanie, Ashley, Jaclyn
Grace Timmerman — Stoney Creek
Jean & Paul Koomneef — Winona
Jolene, Daniel, Jestina
Ron & Shirley Timmerman — Arthur
Alicia, Derek
Marilyn & Bert Hogeveen — Caistor Centre
Amber
An open house will be held on Saturday, June 5, 1993, D.V., from 3-5 p.m., in the Smithville Chr. Ref. Church.
Best wishes only, please.
Home address: R.R. #1, Caistor Centre, ON L0R 1E0

Personal

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Classifieds

Anniversaries

Congratulations to Dirk and Marian Broer (nee Gritter) on the occasion of their 40th wedding anniversary!

London Aylmer
1953 May 22 1993
With praise and thanksgiving to God, we announce the 40th anniversary of our parents and grandparents
DIRK and MARIAN BROER
(nee GRITTER)
We would like to thank you both for all of your love and encouragement. We pray that the Lord will continue to bless you in the years to come.
With love:
Janet* & Doug Hunsperger — Sebringville, Ont.
Keith*, Rachel* (*in memoriam)
Nancy & Jeff Robinson — Aylmer, Ont.
Sean, Craig, Kevin
Judy & Murray Sluys — Chilliwack, B.C.
Emily, Patty, Debbie, Zachary, Daniel, Timothy, David
Case & Janice Broer — Aylmer, Ont.
Danielle, Gregory, Joshua
Steve & Lorraine Broer — Aylmer, Ont.
Richard, Stephanie, Christopher
Carol & Todd Smith — Caledonia, Ont.
Open house will be held on May 22, 1993, from 2-4 p.m., at the Aylmer Chr. Ref. Church, Aylmer, Ont.
Home address: R.R. #3, St. Thomas, ON N5P 3S7

For Rent

House for rent in Victoria, B.C.: Couple only. $200 per week + utilities. From Aug. 5 to Sept. 5, 1993.
Phone (604) 744-4426

Anniversaries

1953 May 27 1993
"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your request to God" (Phil. 4: 6).
It is with great joy and thanksgiving to our heavenly Father, that we can announce and celebrate the 40th wedding anniversary of our parents and grandparents,
BILL and NELL VANDERMEY
(nee VANDERPERK)
With love and congratulations from your children and grandchildren:
Bert & Linda Vandermey — Meadowvale, Ont.
Margaret & Art Vanspronsen — Indian River, Ont.
George, Adam, Jason
Open house will be held, D.V., Saturday, May 29, 1993, from 2-4 p.m., at the Rehoboth Fellowship Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont.
Best wishes only.
Home address: 1600 Liveoak Dr., Mississauga, ON L5E 2X7

Teachers

Dunnville, Ont.: Dunnville Chr. School invites applicants for a half time position in **special education** or **Grade 2** for the upcoming school year. Interested candidates should contact:
Mr. Richard Van Egmond
Principal
Dunnville Chr. School
Dunnville, ON N1A 2B4
Phone: (416) 774-5142

Anniversaries

1958 May 14 1993
With joy and thanksgiving to God we celebrate the 35th wedding anniversary of our parents and grandparents
RALPH and WILLY WOLTING
(nee HOPMAN)
We thank God for blessing us with such a wonderful mom and dad, grampa and nana. May God continue in his faithfulness over you both. With love from your family:
Ed & Trish Wolting — Chatham, Ont.
Cindy, Jessica
Tim & Cheryl Wolting — Chatham, Ont.
Meredith
Rick (Rufus) Wolting — Chatham, Ont.
Christa Wolting & Tim Stewart — London, Ont.
Home address: 148 Berry St., Chatham, ON N7M 3B3

1948 May 20 1993
With joy and thanksgiving to our Lord, we are happy to announce the 45th wedding anniversary of our parents and grandparents
JAAP and WIETSKE WYMENGA
(nee HERDER)
"For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100: 5).
We pray that God will continue to bless you and keep you in His care.
With love:
Sylvia Maynard
Tara, Cassi, Johnathon, Melanne
Jerry Wymenga
Bill & Marlene Wymenga
Lindsay, Bryan, Krista, ?
Rick Wymenga
Margaret Wymenga
Open house to be held on Saturday, May 22, 1993, from 2-4 p.m., at Blenheim Chr. Ref. Church, Hwy. #3, Blenheim, Ont.
Best wishes only please.
Home address: R.R. #4, Blenheim, ON N0P 1A0

Teachers

Brampton, Ont.: John Knox Chr. School is seeking a **full-time, itinerant teacher's aide** to assist our teachers who have special needs students in their classroom. All interested parties please send resume or call for further information:
Mr. I. Witteveen, Principal
John Knox Chr. School
82 McLaughlin Rd. S.
Brampton, ON L6Y 2C7
Telephone: (416) 451-3236
Previous applicants interested in the T.A. position please confirm.

Obituaries

"All the days ordained for me were written in your book before one of them came to be" (Ps. 139: 16).
Gone to be with Jesus:
LEONARD THEODORE SCHALKWYK
servant of the Word, in his 64th year.
Predeceased by son Neil in 1978.
Dear husband of Ann Schalkwyk.
Dear father and grandfather of:
Rita & Calvin Visser — Rimbey, Alta.
Matthias, Hannah, Hilary, Reuben, Janelle, Micah John
Len & Cindy Schalkwyk — North Delta, B.C.
John Schalkwyk — Hamilton, Ont.
Catherine & Arne Aiking — Toronto, Ont.
Robert
The funeral service was held in the First Chr. Ref. Church, Medicine Hat, Alta., on April 30, 1993, Pastor Harry Bierman and other pastors officiating.
Correspondence address: 414-4th St. N.W., Medicine Hat, AB T1A 6N1

1929-1993
"For in the day of trouble he will keep me safe in His dwelling; he will hide me in the shelter of His tabernacle..." (Ps. 27: 5).
LEONARD T. SCHALKWYK
The congregation of the Springdale Chr. Ref. Church of Bradford, Ont., is saddened with the loss of our former pastor. We extend our sympathy to Mrs. Ann Schalkwyk and family at the passing of their husband, father and grandfather.
Rev. Schalkwyk ministered to us for 10 years and was not only our pastor but also our friend.
It is our prayer that God may comfort them and grant them a peace which surpasses all understanding, as they mourn their loss.

Hollem Woodstock
Aug. 7, 1929-May 4, 1993
Suddenly our heavenly Father in His wisdom took home unto Himself our brother-in-law
FRANK VAN MARRUM
Beloved husband of Willy (Bergman).
We wish Willy and her children God's blessing, strength and guidance.
John & Janny Bergman
Corrie Bergman
Jennie & John Donker
Bert & Freda Bergman
Luke Bergman
John H. & Teena Bergman
Tim & Mary Bergman
Frank & Nelly Bergman
Hank Bergman
"But those who hope in the Lord will renew their strength. They will soar on wings like eagles; They will run and not grow weary, they will walk and not be faint" (Is. 40: 31).
Home address: 49 Winnette St., Woodstock, ON N4S 5Z4

Obituaries

Hoogkerk Orillia
1919-1993
"I know that my Redeemer liveth."
On May 1, 1993, the Lord took home our beloved wife, mother and grandmother
JOHANNA VANDERVEEN
Beloved wife of Klaas Vanderveen and loving mother of:
Peter Vanderveen — Coldwater, Ont.
Andrew Vander Veen — Coldwater, Ont.
Anna & Christopher McKersie — Orillia, Ont.
Diana & Gary Kruithof — Cochrane, Ont.
Don & Karen Vander Veen — Calgary, Alta.
Wilma & Tony Steels — Coopers Falls, Ont.
Lovingly remembered by 13 grandchildren.
Also survived by three sisters in the Netherlands and one brother in Chicago, U.S.A.
A funeral service was held on Tuesday, May 4, 1993, at the Chr. Ref. Church of Orillia, Ont., with Rev. Peter Meyer officiating.
Correspondence address: Klaas Vanderveen, R.R. #3, Coldwater, ON L0K 1E0

Real Estate

For sale well-established 107-acre fruit/veg. farm (since 1962). 8 acres 1993 strawberry crop in place. Sweet corn and cucumbers in season. Farm located on well travelled paved road, few minutes drive from Pembroke. Has 3-bedroom, 2-bathroom renovated home, barns, etc. Approx. 50 acres tile-drained. Irrigation pipes, pumps, tractors and all necessary equipment included. Asking $195,000 or best offer. Price includes strawberry crop. Owner retiring. Must be seen to be appreciated! Expedited transfer preferred. Owner willing to advise and assist with 1993 crop.
Beimers Berry Farm
Pembroke, Ont.
(613) 735-5567

Job Opportunities

Job in Nova Scotia: Looking for a hard-working, sincere, church-going female to work on a large dairy farm. Must have driver's license, be able to operate some farm machinery, etc. Live in with family. Come and spend some time in our beautiful Annapolis Valley.
Heida Hollstein Farm
H. & Ida VanHattem and family
Phone: (902) 538-8753

Classifieds

Vacations

Planning your summer holidays? Come to **Alton Lodges**, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone:

Len & Rita Bette
Alton Lodges
R.R. #1, Site 130, Box 8
Wasaga Beach, ON L0L 2P0
(705) 429-2420

Summer Job Market

Bowmanville, Ont.: Responsible and enthusiastic, 18-year-old female is looking for work in **lifeguarding, swimming instruction,** or **camp counselling.** Qualified, certified, and experienced. References available. **Call Jessica Hull at (416) 623-3357.**

Conestogo, Ont.: Almost 22-year-old graduate in **law security** wants summer job. Experience in roofing, short-order cooking and odd jobs. **Ben van Kalsbeek, 72 Grandview Dr., Conestogo, ON N0B 1N0, Phone: (519) 644-3376.**

Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call **Ryan Slotegraaf at (705) 749-3515.**

Eastern Ontario: Graduate of two-year law & security administration program, looking for summer work. Has experience in the security field, as well as basic computer knowledge. Also experienced in dairy farming, greenhouse work and warehouse shipping & receiving.
Call James at (416) 877-9322

London, Ont.: Adrian Miedema, currently studying law at the University of Western Ontario. Obtained B. Math in actuarial science/economics from the University of Waterloo in May of [illegible]. Six four-month worktern[illegible] experience from coop[illegible] education program fro[illegible]-1991 (five terms in actuarial work with insurance companies; one term working in economics). Reliable, mature and conscientious. Extensive volunteer experience. Resume available upon request.
Phone: (705) 435-7166

Found work

Niagara area: 15-year-old male, looking for summer work in **landscaping, greenhouses** or **farming. Phone Justin at (416) 935-1058.**

Summer Job Market

Shakespeare, Ont.: I am 18 years old and would like to work as a **live-in mother's helper** anywhere in Ontario. Please call **Supriya Van Dijk** at **(519) 655-2893** or write to: **Box 209, Shakespeare, ON N0B 2P0**

South Mountain, Ont.: A 19-year-old, willing **to work with animals** either on farms, kennels, vet offices or horse farms. I have worked, for five years, on a dairy farm. I have also worked on horse farms and at vet clinics. Contact: **Tina DeVries at (613) 989-2596. Address: R.R. #1, South Mountain, ON K0E 1W0**

Southwestern Ontario: Mature reliable, 17-year-old farm girl with three summers experience in **housekeeping** and **child-care,** seeks work of a similar variety or otherwise.
Alicia Molenhuis, R.R.#3, Strathroy, ON N7G 3H5. Phone: (519) 247-3773

Southwestern Ontario: 19-year-old Christian female seeks summer employment in **child-care and housekeeping.** Lots of experience, references available. **Patricia Klein, R.R. #4, Aylmer, ON N5H 2R3. Phone: (519) 866-5500.**

St. Catharines, Ont.: Third-year Calvin College student from southern Ontario is looking for summer work. Has experience in nursery and landscaping as well as in tree planting up north. **Call Steve Witvoet at (416) 684-3991.**

St. Catharines, Ont.: Grade 12 student, age 17, would like to work in **an office** or **day care** to earn money for Christian college in September. Knows typing, Word Perfect & Spread Sheets. Experienced as mother's helper, teacher's assistant. St. Catharines area. Has driver's license. **Phone Allison at (416) 935-1058.**

Willowdale, Ont.: Environment-related employment (summer/permanent, Toronto-area preferred but not required) is being sought by enthusiastic, versatile senior Honours Geography (U. of Waterloo) student. Credits include Urban Ecology, Field Ecology, Planning, Regional Studies in Europe, Japan and the Pacific Rim. Would also gladly consider jobs involving landscaping, construction, writing, graphic design, or automotive detailing. References and resume available upon request.
Please contact: **Doug Vandekamp, 112-12 Deerford Rd., Willowdale, ON M2J 3J3. Phone: (416) 491-5886.**

Summer Job Market

Toronto/Scarborough, Ont.: 19-year-old girl looking for summer work. **Reliable and hard-working. Jennifer McPhee, 68 Braymore Blvd., Scarborough, ON M1B 2N5. Phone: (416) 281-5431.**

Miscellaneous

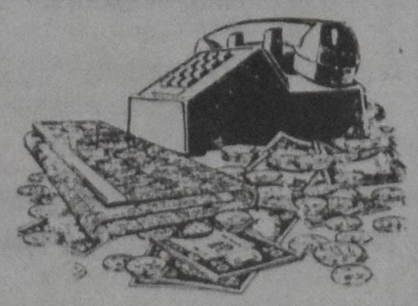
Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.
As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until **May 28**).

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!
Stan de Jong, Manager



Save money by using the classifieds!

Use our business directory on page 18...

Vacations

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K0K 2X0
Phone: (416) 352-2308
Fax: (416) 352-2308

Real Estate

Hollands of Engels

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Toll Free: 522-0919 Fax: 853-1839
Res: 854-1560
"Serving the Fraser Valley"

Job Opportunities

***Christian Courier* is in need of a**

journalist

to work out of our St. Catharines office

Please send application and resume to the editor.
Training and experience is desirable.
Unsolicited applications already on file will be considered along with new applicants.

Applications will be accepted through **June 18** for work to begin on **August 3.**

Bert Witvoet, Editor
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311

Classifieds/Events

Events

Northumberland Christian School
Cobourg, Ontario

KEEPING THE VISION BRIGHT!
1978 - 1993

Join us in celebrating 15 years of Christian education in Cobourg and Henry Lise's 25th year of teaching on

May 28, 1993, at 7 p.m.

A program of praise and celebration, dessert, and coffee will be held at the

Salvation Army Citadel
(Ballentyne St., off Division St., Cobourg)

Let us give praise and thanks to our faithful God together!
For more information, call **Northumberland Chr. School** at **(416) 372-8766**, or **Evelyn Brinkman at (416) 349-2315.**

40th Anniversary
Theme:
"To God be the glory!"

The Burlington **Chr. Ref. Church, Burlington, Ont.,** extends a warm invitation to all former and present members to join in a thanksgiving celebration of our 40th anniversary.

Friday, June 4, 1993
Join us at 7 p.m., in the gym of Park Bible Church, 1500 Kerns Rd., Burlington, Ont.

Sunday, June 6, 1993
10 a.m. Thanksgiving service at the Burlington Chr. Ref. Church, 3422 New St., Burlington, Ont.
3:20 p.m. Combined service (with Faith and Bethel CRCs) at Park Bible Church, 1500 Kerns Rd., Burlington, Ont.

For info. call Mr. J. Agter at (416) 637-5052

Job Opportunities

Needed: An Assistant Pastor

Fellowship Chr. Ref. Church of Brighton, Ont., is a young and growing church of Jesus in need of a retired or semi-retired, part-time, assistant pastor. Brighton is a small tourist town, with a population of 4200, located in scenic Eastern Ontario.

Contact person: Trudie Aandewiel
(613) 475-3836 after 5 p.m.

Events

Citizens for Public Justice presents:

Creating Healthy Communities

Workshops on Community Economic Development
featuring workshop leader Bill Van Geest

Guelph: May 28
Warren and Marrian Peirs, Registrars (824-7570)
Belleville: June 2
Dave Botting: Registrar (966-1408)
Ancaster/Hamilton: June 4
Paul and Jennifer Brink, Registrars (648-0897)
Chatham: June 11
Liz Vreugdenhill, Registrar (352-2836)
Sarnia: June 12
Art and Theresa deGroot, Registrars (542-5009)

For more information contact CPJ: (416) 979-2443

The Third Annual 4-Day Evening Walk,
Royal Botanical Gardens, Burlington/Hamilton
June 14, 15, 16 & 17, 1993

Enjoy nature, fun and exercise! This non-competitive walk held in association with the Netherlands Board of Tourism, coincides with the 43rd 4-day evening walk in Nijmegen, the Neth. Pre-registration till **June 4**. Registration on **June 14** starts at 5:30 p.m. at RBG headquarters, (680 Plains Rd. W., Burlington). Participants walk a 5, 10 or 15 km circuit for **four** consecutive evenings. Successful participants receive the official medal of the 4-day evening walk in the Dutch city of Nijmegen.

Registration fees: Adults ($6), 60+ ($5), child ($4), family ($10). Please complete and send coupon below. For info. call **(416) 383-6319.**

PRE-REGISTRATION FORM - 4 DAY EVENING WALK

Name: _____
Address: _____
City: _____ Prov: _____
Postal Code: _____ Phone: _____

In party: _____ RBG member: yes ☐ no ☐

NBT Holland

To register send a cheque payable to:
4 DAY EVENING WALK COMMITTEE
P.O. Box 79554, Hamilton, Ontario L8T 5A2
Pre-registration deadline is: June 4, 1993.
As soon as payment is received your name will be registered.
Please proceed to pre-registration desk on the first day of the 4 Day Evening Walk

Miscellaneous

When help is needed.
The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.

The Canadian Red Cross Society

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Classifieds

PERSONNEL DIRECTOR

for the agencies of the
Christian Reformed Church in North America

The CRCNA is seeking a qualified individual who will be responsible for developing, coordinating and implementing effective personnel programs, procedures and policies for the CRCNA agencies.

A Bachelors Degree in Personnel Administration, Business Administration or related field is required, Masters Degree preferred. Prior work experience in personnel services is essential. Qualified applicants must have excellent ability to communicate effectively verbally and in writing, demonstrate an ability to relate comfortably to people of various races and position levels, and be committed to employment justice in hiring, training and promoting.

Letters of interest by qualified persons should be sent by July 1, 1993, to:

Personnel Director Search Committee
2850 Kalamazoo Ave. S.E.
Grand Rapids, MI 49560

EDMONTON CHRISTIAN SCHOOLS

Invite Applications for a

DIRECTOR OF DEVELOPMENT

Responsible for

FUND RAISING, PUBLIC RELATIONS, AND RECRUITMENT TO INCREASE ENROLMENT

The successful applicant:
must be a self-motivated, outgoing person with an eagerness and ability to promote Christian education by:
- initiating and implementing fund raising activities
- communicating with present constituency
- contacting potential new members

Full-time or 0.75 position to commence Sept. 1993.
Send resume to:

Mr. Bill Verveda, Business Manager
Edmonton Society for Christian Education
13470 Fort Road, Edmonton, AB T5A 1C5
Phone: (403) 476-6281, Fax: (403) 478-1728

Closing date: June 15, 1993.

AMSTERDAM

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← **Job Opportunities** | **Events**

Calendar

May 22 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a three-act comedy, 7:30 p.m., Clinton & District Chr. School, **Clinton**, Ont.

May 22 Concert by organist Martin Mans and the "Mattaniah Neth. Ref. Male Choir," 8 p.m., Chalmers United Church, **Woodstock**, Ont.

May 26 Martin Mans and Willem van Suydam (organ/piano) in concert, 8 p.m., CRC, **Mount Brydges**, Ont.

May 26 "Hollandse Dag" at 10 a.m., CRC, **York**, Ont. Special guest: Jack Brouwer.

May 27 Concert by pianists/organists Martin Mans, Andre Knevel and Willem van Suydam, with the "Fergus/Elora Singers," 8 p.m., Can. Ref. Church, **Fergus**, Ont.

May 28 Back to God Hour rally, 8 p.m., Jubilee Fellowship CRC, **St. Catharines**, Ont. Speaker: Dr. Joel Nederhood on "His Spirit - His Witness." Special music by "The Ambassadors" (Harold De Haan, director).

May 28 Martin Mans and Willem van Suydam, organ/piano, in concert with the "Soli Deo Gloria" choir, 8 p.m., Ebenezer Can. Ref. Church, **Burlington**, Ont.

May 28-29 Catch the vision! Open house and barbecue at CRCNA offices, 3475 Mainway, **Burlington**, Ont. See your denomination at work. Friday (3-9 p.m.); Saturday 10 a.m. - 2 p.m. Info: (416) 336-2920.

May 28-June 12 CPJ presents "Creating Healthy Communities: Workshops on Economic Development." **May 28 - Guelph; June 2 - Belleville; June 4 - Ancaster/Hamilton; June 11 - Chatham; June 12 - Sarnia.**

May 29 Graduation ceremonies, 2 p.m., at Redeemer College, **Ancaster**, Ont. Speaker: Dr. Mariano Di Gangi on "Standard of Excellence." Tickets required, call (416)648-2131.

May 29 40th anniversary, Bethel CRC, **Acton**, Ont. Starts 4 p.m., Acton Curling Club, followed by dinner at 5 p.m., and a social. Special anniversary service on Sunday at 10 a.m. Info.: (416) 876-4952.

May 29 Martin Mans and Willem van Suydam, organ/piano, in concert with the male chorus "The Choraliers," 8 p.m., Second CRC, **Brampton**, Ont.

Church

Church news

Christian Reformed Church

New clerk
— Alliston, Ontario CRC: Bob Span, 326 Albert St., Alliston, ON L9R 1J7 ; (705) 435-6089.

Miscellaneous

AVAILABLE FOR CALL
The Council of the Hamilton Independent Chr. Ref. Church, Hamilton, Ont., declares — that upon successful completion of his prescribed course of study and graduation from Mid-America Reformed Seminary, the Lord willing, on May 12, 1993 — Brother **Henry VanOlst** to be a **Candidate for the ministry of the Word.**

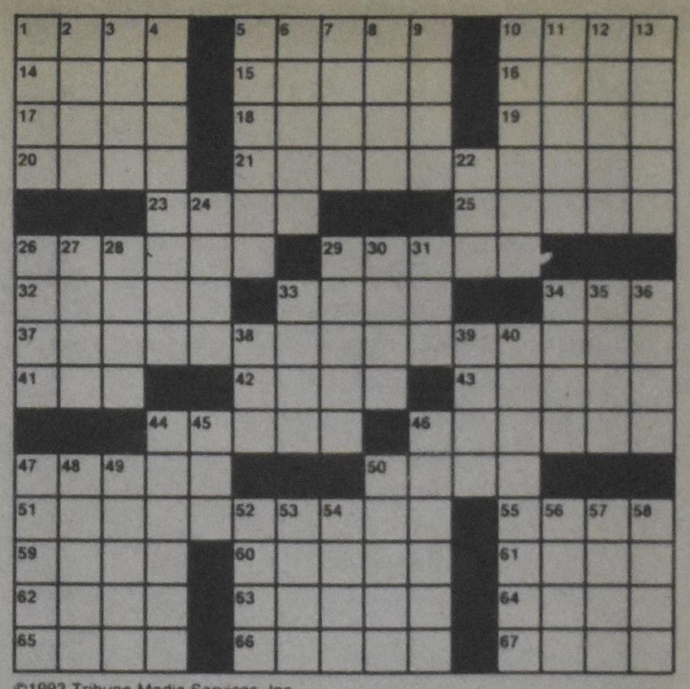
We recommend him for consideration by all vacant churches. For further information please contact **Rev. R.J. Sikkema at (416) 389-7821** or **Mr. Henry VanOlst at (712) 737-4942.**

← **Miscellaneous**

Puzzle

This week's puzzle

by Dorothy B. Martin



ACROSS
1 Nautical pole
5 Prohibit
10 Flex
14 Excellent
15 Rousseau novel
16 Wings
17 Loud bell
18 Religious sculpture
19 Astronauts' employer
20 Jai —
21 Decorative
23 Red planet
25 Film spools
26 Diffident
29 Ringo or Bart
32 Deputy
33 Twelvemonth
34 Explorer Johnson
37 Emotional persons
41 Important
42 Ms. Lanchester
43 Follow
44 Lunar valley
46 Tropical fruit
47 Farewell
50 Certain Philippine
51 Colossal
55 Passport endorsement
59 Dill, old style
60 Send payment
61 Eden dweller
62 Waterless
63 Astound
64 Raced
65 Collections
66 Hermit
67 Verve

DOWN
1 Epic
2 Lottery kin
3 "— Karenina"
4 Military unit
5 Expel an alien
6 Arabian chiefs
7 Tres —
8 Can. prov.
9 Bevel out
10 Flag
11 Happify
12 Twangy
13 Distributes, as cards
22 Leave the straight and narrow
24 Italian wine district
26 Domino
27 Molding
28 Gainsay
29 Logic
30 Toodle-oo
31 Macaw
33 Speak too loudly
34 Greek peak
35 Daze
36 On the briny
38 Singer Torme
39 Shakespearean king
40 Introduce something new
44 Itineraries
45 Doctrine
46 Sifting machine
47 Accumulate
48 Gift receiver
49 Motionless
50 Corn
52 Of an epoch
53 Verne character
54 Federal agent
56 Hero
57 Poet Teasdale
58 So be it

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Last week's puzzle

L	O	B	A	R		M	A	C	E		D	A	D	A
A	D	E	L	E		I	C	O	N		E	L	A	N
S	E	A	T	O		S	T	R	A	P	P	I	N	G
T	R	U	E		S	L	E	D		A	R	E	T	E
		G	R	O	P	E	D		O	P	E	N	E	R
A	D	E		M	I	A		A	B	A	S			
B	Y	S	T	A	N	D	E	R	S		S	P	U	R
E	N	T	E	R		I	S	T		L	E	A	V	E
T	E	E	S		A	N	T	I	B	O	D	I	E	S
		T	O	N	G		C	A	L		N	A	T	
R	E	C	A	N	T		C	H	A	L	E	T		
A	L	A	M	O		P	O	O	L		V	I	L	E
P	A	P	E	R	B	A	C	K		S	E	N	O	R
I	T	O	N		A	L	O	E		A	R	G	O	N
D	E	N	T		Y	E	A	S		X	Y	S	T	S

News

Northern bishop outlaws bingo

Parish gambling causes many social problems, says Croteau

Marian Van Til

YELLOWKNIFE, NWT — In an unprecedented move that intends to stamp out an almost "sacred" pastime for Catholics, Bishop Denis Croteau of the Mackenzie-Fort Smith diocese in the Northwest Territories has banned bingo playing and all forms of revenue-raising gambling.

After June 30, the parishes in his diocese will not accept any form of gambling revenue, says Mgr. Croteau. The Bishop has already turned down a $19,000 donation from the Knights of Columbus because it was raised from gambling, reports *The Catholic Register.* The money was to have been used for renovations to the Spirituality Centre at Trapper's Lake near Yellowknife.

"I hope that this official position taken by the diocese will be received by all with the conviction that it is for the good of the church as well as the people at large," Croteau said in a letter to the priest and pastoral workers in his diocese. "Whatever the cost to certain churches it should be paid generously."

Addiction and greed

Croteau feels the move was necessary because of the negative results of gambling in his mostly Native diocese. Croteau told *Christian Courier*: "People spend too much money too often; it's a cause of negligence of their children — they sit at the bingo hall for two or three hours a couple of nights a week and let their kids run all over town without supervision; it's addictive and it encourages greed."

"The [Catholic] Church has been identified with games of chance for so long," notes the Bishop, "but that should change. I hate the thought of taking money from poor people to run the church. In the North it is a source of misery, suffering and addiction."

Croteau admits that in a sense his action is only symbolic. "It won't make a big change in the lives of those who play because there are many other sources of bingo in the North," he concedes. "But I didn't want the church to have anything to do with [something that causes] addiction."

There hasn't been any heated reaction from bingo players because they know they can play elsewhere. But Croteau did admit, laughing goodnaturedly as he said it, that at least one man exclaimed when he heard about it, "That bishop p — es me off."

Principle versus practicalities

Such criticism doesn't deter him, and responses from parishes that benefit from bingo money have been different. "In principle, from a doctrinal point of view, everyone accepts it," Croteau asserts. "They know it's right. But they ask, 'What do we do now? How do we pay our heating bill, or whatever?'"

In a town like Inuvik, which has 2,500-3,000 people, "the stakes are high," he says. "If a town that small brings in $10-15,000 in bingo money, that's a lot. Here in Yellowknife (population 16,000) the Knights of Columbus run a bingo, but there are other ways to raise money here because it's a bigger place."

Bishop Croteau says he went to Inuvik after he announced his decision and "sat down for two or three hours with the parish council and looked at all the options with them" — should they sell their bingo hall, for example; or put it to other use? "They have to choose which option they want, but I told them I'd be back by December to go over it with them."

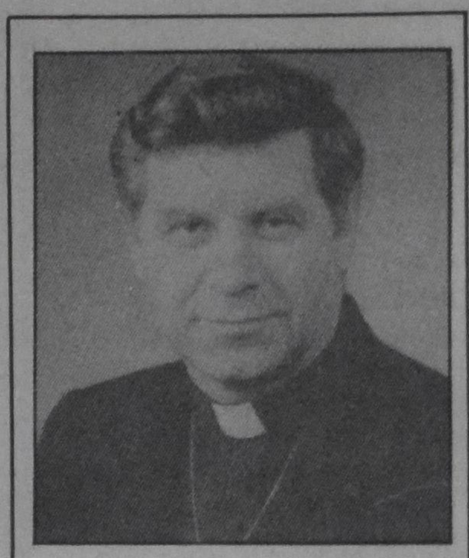

PHOTO CCCB Directory

Mgr. Denis Croteau: Bingo has become an addiction.

Croteau has been in this northern diocese since 1960 when he arrived as a young priest and, "I love it here," he says. He doesn't know whether the parish gambling situation is as bad in other parts of the Canadian church, but might consider looking into the situation in the broader church, then bringing it forward as an issue to be discussed among his fellow bishops (bishops meet regularly both regionally and nationally).

Bishop's prerogative

An action like Croteau's outlawing of bingo "lies within the prerogative of a local bishop," explains Dennis Gruending, information director for the Canadian Conference of Catholic Bishops. A spokesperson for Gruending laughed and agreed "It might be" when asked if Mgr. Croteau's action was a radical one by Catholic standards. The bishops' conference hasn't heard of any other Canadian dioceses that have outlawed parish bingo. "We haven't heard much reaction to it one way or the other," said Gruending's spokesperson.

The compulsive gambler is the last one to know

Bert Witvoet

Not everyone who plays the lotteries is addicted to gambling, just like not everyone who drinks alcohol is an alcoholic. But the disease called "compulsive gambling" is widespread in North America and menacing to those who live and work near compulsive gamblers, says Gamblers Anonymous, a North American organization that seeks to help those who want to shake the addiction.

Compulsive gambling is a progressive condition. As with other addictions, the person who is in the grips of it is the last one to sense the problem.

For those who need to know, Gamblers Anonymous has published a pamphlet that lists the following danger signals:

*continuous gambling in spite of constant vows to abstain;
*impatience with loved ones;
*fantasies of "this week's win";
*neglect of responsibilities;
*wide mood swings;
*escape to other excesses (alcohol, drugs, sleep);
*perpetual denial: "Don't worry about it!";
*lack of interest in social situations;
*absenteeism and tardiness at work;
*belief that life without gambling is impossible.

First step is admission

Persons in the grip of this addiction create financial problems and face marital, employment and legal problems, says the pamphlet. Another pamphlet entitled "Compulsive Gambling" and published by the same organization points out that compulsive gamblers lose three basic things: time, money and a sense of values.

The first step towards healing is the admission of powerlessness over gambling, says Gamblers Anonymous. Compulsive gamblers come from all walks of life. They are men and women "who have known humiliation and despair due to an insane urge to gamble."

According to Gamblers Anonymous people usually cannot break their addiction by themselves. They need to meet with others who have the same problem. In almost biblical language the pamphlet "Compulsive Gambling" says: "Where any two or more problem gamblers join together to discuss their common problems we have a GA meeting."

Anyone interested in learning more about how to fight the gambling addiction can write to Gamblers Anonymous, P.O. Box 17173, Los Angeles, Calif. 90017

News Digest

Edited by Andrew Eikelenboom

Disease not Dutch

NEPEAN — Bert Hilkes feels the word "Dutch" is being misused so he wrote a "letter to the editor" in the *Ottawa Citizen.*

He feels that "Dutch elm disease" is one example of misuse. "I feel somewhat unclean" every time that disease is mentioned he writes. "The obnoxious Canadian bug which affects our lovely Dutch elms," would be a better way of explaining the disease according to Bert.

And what about an invitation to go "Dutch?" Bert feels that no Dutchman [or woman] would ever accept that offer.

Martyred for their faith

OTTAWA — The *Winnipeg Free Press* reports that according to David Barret, editor of *World Christian Handbook* approximately two-thirds of all the Christians who have died for their faith have been martyred in this century. Since the stoning of Stephen, the first martyr, 40 million Christians have been killed, Barret estimates. Of these, 25 million were martyred in this century.

Barret has been studying the deaths of people from all religions.

Supreme Court ruling causes dilemma

EDMONTON — A *Canadian Press* release reports that Sidney Severeight has been charged with attempted murder of an eight-and-a-half-month-old fetus.

"Attempted murder of a fetus capable of being born alive" is the offence the judge has ordered Severeight to stand trial for even though the offence itself doesn't appear in the Criminal Code. The Supreme Court of Canada ruled in 1991 that a fetus is not a person until it leaves the mother's body alive.

Severeight attacked a pregnant woman by stabbing her. The mother survived the attack.